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The Lord Is My Shepherd

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Healing & Prosperity Thoughts

v. 112
1950:1

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

Healing: I am a new creature in Christ Jesus. I am renewed in mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Through Christ in me I am filled with new ideas, new courage, new strength. I begin, I persist, I succeed.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial and Executive Offices:
LEE'S SUMMIT, MO.
Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

OLUME 112 JANUARY, 1950 NUMBER 1

Can Christ Prevent War?

from the writings of

CHARLES FILLMORE

SAIAH prophesied that there should come forth a shoot out of the stock of Jesse, a Redeemer and Saviour, whose judgment and whose spirit of eace would reconcile the whole world. All Chris-ans have expected Jesus Christ and His people to ring about the results prophesied by this great poet nd prophet. But where are the evidences? Where the failure, and who is responsible?

Now we know that Jesus was not a great warrior. Ve don't think of Him as in the Alexander or the Napoleon class. We cannot conceive of Jesus as aughtering, like Napoleon, three thousand Turkish risoners because he did not want to be bothered with eding them. Yet how do we reconcile the claim Jesus to all power in heaven and in earth with the rrible slaughter of Christians in the great World Var? In Europe where the war began is the home of

the three great branches of Christianity, the Cathol Church, the Protestant Church, and the Gree Church. Tens of thousands of educated priests ar ministers of these churches pray daily and hav prayed for centuries to Jesus Christ for His interve tion in the affairs of the world, but right in the fa of these prayers the rulers of the nations are goir forward building up armies and the most destructi engines of war ever known; and strange to say, th Prince of Peace, who has all power in heaven and earth, and His millions of followers do not stay t expectation of war. Yet whole nations will be ir poverished by war and commerce will be demora ized, and despair marks the faces of people ever where in the anticipation of a gigantic struggle. Al today dictators the world over are frantically beati the air in their attempts to satisfy the discontent a revolutionary demands of the people.

And why, you ask, this impotency?—this arr of claimants to great power among men, yet helpless in a world of which they claim the Creat was the source, which He still rules, and which, c prophet says, "he shall smite . . . with the rod of mouth." We cannot help but think that there w something radically wrong with this army of t Lord. His representatives are evidently not und standing or carrying out the orders of the Prince Peace. They are listening rather to the war cry the insane destroyers of the world's civilizatic Instead of praying for universal peace, for the rei of peace and love, they are praying for the victo of their armies.

In ignorance of the principles that Jesus taug

hristians have worshiped and looked to His per-
nality and told us about His miracles that occurred
neteen hundred years ago. Now with the millions
f ministers, billions of church property, and the
rgest following of any religion in the world, Christ
not given any place or power as a living presence
any government of the world.

They celebrate the birth of Jesus Christ with
aborate displays of loyalty to Him and His work.
ention the fact of His birth to the average Chris-
n, and he will associate it solely with the advent
Jesus of Nazareth and none other. Not only is
e Christ mind that Jesus brought to light ignored,
t the work of Jesus in demonstrating that Christ
ind is banished with the claim that Jesus died on
e cross and that He went away to heaven. Thus not
ly the foundation principles of Christ are ig-
red but the greater issue of all time is overlooked;
at is, the overcoming of death and the restoration
life to His body, as accomplished by Jesus.

So we find that the average Christian does not
lly believe, as taught by Paul, that Christ should
"formed" in man, nor does he understand the
entific law that Jesus demonstrated when He
tored life to His crucified body. In the face of
s impotency of the followers of Jesus to live up
His teaching is it at all strange that the practical
n of the world look upon the Christian church
a form of worship having no relation to affairs of
te or everyday practical life? In our daily papers
d other periodicals giving the proceedings of our
ymakers, do we find any reference to divine law?
is universally assumed that God plays no part in

the affairs of any government on earth.

Should Paul make the plea today that he
before Festus and Agrippa, that he had seen
talked with Jesus, he would doubtless be pron
adjudged of unsound mind and incarcerated i
insane asylum. It is true that one may talk
write of supermundane things, but no court of
scientific body, or government executive will
seriously any claim of any man that he poss
powers beyond the dead level of mediocrity. P
plays no part in the mental action of the me
affairs. Prayer is considered with indifference be
it is generally taken for granted that prayer is
necessary.

The fact is that prayer is not understood.
great majority of persons think that prayer is m
asking God for something you want and have
unable to get in any other way. One who has c
under the mental discipline covered by the
prayer discerns that it includes the activity of
mental faculties that cannot be described in w
No human language can tell of the connection
takes place on the inner planes of mind when
in deep meditation makes conscious contact
spiritual light.

Prayer is not supplication, a begging Goo
give things to man. Prayer at its highest is the e
of the ego into a realm of mind forces that, rig
projected, change the character of every cell in b
and body. One who has mastered even the prin
technique of prayer has make contact with the sp
ual ethers that connect all minds, high and
and by means of which great reforms for the g

man can be projected into the world's thought ners, as Jesus Christ prayed. Jesus prayed whole ghts. He was not begging God over and over again do what He asked. Jesus Christ was laying hold of e thought forces that bind the whole human family the bondage of their own making, and He was ting them free with the freedom of His spiritual derstanding. And every man in his prayers may cognize and take advantage of that freedom. It ll never be thrust upon anyone without his asking; thout the open mind.

So here we have the key to the situation, that s God we are praying to, this Prince of Peace are invoking, is under law, divine law.

In his prayers Isaiah, the poet and philosopher, d a perception of the spark of divinity through ich man may quicken the mortal into the di- ne. The "shoot" which was to come "out of the ck of Jesse" means that there is an everliving nciple in man that has been submerged. It has en cut down and merely a stump exists today in man consciousness; but there is enough virile en- gy in that stump, if it were quickened, to bring th the real man, the fruit, which is Christ.

"And there shall come forth a shoot out of the ck of Jesse, and a branch out of his roots shall ar fruit. And the Spirit of Jehovah shall rest upon n, the spirit of wisdom and understanding, the rit of counsel and might, the spirit of knowledge d of the fear of Jehovah."

This has always been interpreted as referring to us of Nazareth. There is no evidence that Isaiah d any personality in mind when he was inspired

to write these words. He saw that there was a
universal principle awaiting man's appropria
the Spirit of Jehovah, and when this was quick
in man he would rise to a divine standard, whe
would not judge upon external evidence nor
love would bring peace between man and man
would not judge upon external evidence nor
the sight of his eyes, neither decide after the hea
of his ears.

Jesus laid down that law so that we should
judge according to appearances. He said we had
but we heard not. In other words, we must look u
all this as representing a principle, a universal p
ciple of righteousness; and we must realize that
principle, if it is quickened in man, will prove
him a great guide; and that through this inner qu
ening, this conviction of spiritual Truth, man's w
will become more potent. The words that he sp
will do away with the sin. It is not that the Ch
word shall destroy people—the wicked—but,
Ferrar Fenton translates it:

"By the rod of His mouth He will conquer
world,
And its Wickedness slay by the breath of His li
You can see that the original writings were all ba
upon principles and not personalities.

We are also taught by this same prophet that
only in the world outwardly but especially wit
man the animal forces are to be pacified: "The w
shall dwell with the lamb, and the leopard shall
down with the kid; and the calf and the young l
and the fatling together; and a little child shall le
them." This is poetical; it is not to be taken litera

deals with principles: with the wolf, the devouring ement in man, and with the innocent, loving nature the lamb: they are to become unified in man's nsciousness. When we have produced this unity we all find that the childlike mind will be restored us.

As we study the whole lesson then we find that it als with wonderful principles that are idealized d not yet carried out. Jesus taught that we should ke up serpents with impunity, and if we drank y deadly thing it should not hurt us. Here again aiah calls our attention to the same truth:

"And the sucking child shall play on the hole of e asp, and the weaned child shall put his hand on e adder's den. They shall not hurt nor destroy in my holy mountain; for the earth shall be full the knowledge of Jehovah, as the waters cover e sea."

This beautiful, poetical vision of Isaiah's is cable of expression in the world today. If our world aders would only see that there is a power behind is world chaos that, if invoked or even consulted, ould straighten out everything for us! Sooner or ter we must come to a recognition of this guiding wer. We must incorporate it into our civilization. hen we shall have world peace, and then we shall ow what it is to celebrate the birth of the Christ nd. We shall know what it is to reincarnate in r mind and in our life that wonderful Spirit which as in the Lord Jesus Christ.

Have faith, and doubt not.—JESUS.

Looking toward That Blessed Hope

KATHRYN SANDERS RIEDER

As the old year fades into eternity amid th wild clamor of bells, each listener feels th ringing out of the old, the ringing in of th new in his own life. The yearnings of mankind hav changed little since Tennyson penned the unfo gettable "Ring out, wild bells, to the wild sky." Th glorious message of hope echoing and re-echoing the bell song lifts us to new vigor and purpose an opens our eyes to a new vision of the year that li gleaming and glistening with abundant promise b fore us.

We know we need not wait for the new yea that each day is a new beginning. But as the ear begins another journey in space around the sun w seem to benefit from the accumulation of the goo will and high hope in the hearts of all men. The is a feeling of untried opportunities in the air. fresh page is laid open before us, a new chan offered. The sparkling newness does attract us a with its breathless hope that great happiness li ahead. We know that it depends greatly upon u We know too that we are not the same persons w were last year at this time. We have the advanta of another year's living to help us.

The cynic looks at the world with little hop But even he has a little, for he will point out da gers and tell us how to overcome them. If he ha no hope he would not find this worth while. Ho

the way of intelligence, for it is the seed of pur-
oseful action, the spur to highest endeavor, and
e inspiration to loving, unselfish service. A hope-
l way of life is a happy way of life. It says firmly,
No matter what today may be, tomorrow can be
etter if I do my part." Paul was saying it long ago:
Forgetting the things which are behind, and stretch-
g forward to the things which are before, I press
n toward the goal unto the prize of the high calling
f God in Christ Jesus."

What we feel as we listen to the ringing of the
ew-year bells is usually a vague general hope that
etter things will come to us. Only we can take the
ep needed to make it more specific for us. We can
an to accomplish this year one thing that has al-
ays eluded us.

So often it is a mental quality or an emotional
xperience we desire most, something in the very
alm in which we are king. We want peace of mind,
notional security, a feeling of happiness in our
ily contacts with others. It has been said that we
o not envy others what they have, we envy them
cause they are happier than we. Even the property-
ss man who roams about the world proud and
ee, earning his daily bread at whatever task he
nds, strikes a chord of admiration within us. We
ently salute his manhood, his ability to live with-
t the advantages considered by most to be so neces-
ry. We remember another who walked simply
hong men, so impressing them with His way that
eir lives were fired with the new hope that lifted
vilization.

The right mental and emotional tone is all-

important to us in this day. One woman found h
life blighted by a feeling of discouragement. Th
she received a beautiful pale-green calendar paint
with a pink rose and the one printed word "Hope
Thoughtfully she placed it on her dressing tab
aware that it was the one quality she wanted to d
velop during the new year. She glanced at the chee
little calendar each morning, surprised at the lift
gave her spirits. "Hope," it said to her when s
was ready to worry about some detail of her fam
life. "Hope," it said to her when financial respo
sibilities beset her. With a lifting of the spirit s
did just that; she learned to keep up a hopeful at
tude. Because of this she was happier. Because
this she was ready to try more new ways of solvi
her problems. Because of this she kept her probler
to herself, not burdening others with things th
had no interest in solving. She knew that the frie
who gave her the calendar each year—a pretty ca
endar flower with a single printed word like "Cou
age," "Harmony" or the like—had just one aim
mind in sending it. She hoped to raise the recipien
mental and spiritual life to a higher level, helpi
him know more joy and peace and ability to mast
the lessons of life.

As the bells ring in the new year let us be than
ful for the precious time in which to live more bea
tifully. It is an old thought, but no one needs
watch a throng of people passing on the city stree
long before seeing how few faces tell of consciou
ness of gratitude for the wonder of living. Tens
sad, anxious faces—sometimes even our own as v
catch a glimpse of it in a store window—remind

ve are forgetting gratitude for the precious time given us in which to be happy and to give happiness to others.

Unless we do see a wonder in living we cannot se our new year with imagination and gratitude. We need to use time prayerfully, for unless we do ve have lost the rare and beautiful spirit of humility. Humility is not servility; it is a responsive, resilient uality of strength that enables us to receive inspiation from countless channels thrown open to us rom God and man. We do well to let our new year ing in with gratitude to God for time in which to ve the Truth we have learned, time in which to rove the goodness of the world in the face of all hat would seem to deny it, gratitude for shelter, ood, friends, love of parents, family, and health, nd for the chance to try again—all this or we have hissed our mark!

"Ring out the grief that saps the mind" and llow the deep experience to add a silver thread of oveliness expressing itself in understanding of thers. Because of loss let some new goodness be orn. One man left home on a business trip. When e returned less than a week later, his only son was ead. He set promptly to work to make sure that his would not happen to any other little boy. He as instrumental in cleaning up the water supply of he entire city, which had been the indirect cause of is child's illness. He brought safety to hundreds ho might have been affected.

Surely such living of our aspirations and hopes is vidence of wisdom that would greatly please all hose who care for us. For them to see us making

something more of our life because of the harrowing of our soul is to draw inspiring courage for their own lives. It is true of past mistakes. Let the old year close as a chapter on past failures. If brickbats have been thrown at you, take them like a philosopher and build a house of them. Honest criticism can show us where we need to improve. Destructive criticism can be labeled as such and it can teach us valuable lessons in the psychology of dealing with other people.

Setbacks can be used to spur us to greater action. Ill-health may be used to spur us to paying attention to our health and to developing the resources of our mind. In many other fields brickbats have provided material out of which to build better conditions for those living hopefully.

As the bells ring in a new year, let us try to follow our own star as the wise men followed their star to Bethlehem. We waste so much of our time in a futile effort to imitate others, forgetting that we have a personal destiny to develop that is like no other in the world. Dedicating ourselves to the purpose of being our best self in the light of the values that are eternal is the only means by which we can achieve our destiny.

Ring out the failure of the past. Ring in the joy of the new opportunity. There is a big job to be done all around us, and everyone is needed to help do it. In homes and communities the helpful remark, the useful service may right a wrong or point to a better path. They give hope to others. Make no mistake the new year before us can be filled with blessed hope as our days blossom with a joyous faith that is its unfailing companion. A hopeful new year!

That Splendid Day

B. E. GRANT

When your hand and my hand
  Can clasp across the sea;
When your mind and my mind
  From prejudice is free;

When your creed and my creed
  Can worship God in peace;
When your land and my land
  Resolve that war must cease;

When your race and my race
  Can share each other's load;
When your eyes and my eyes
  Can see a common road;

When your heart and my heart
  Can feel each other's care;
When your soul and my soul
  Can hear each other's prayer—

When all these things have been achieved
  The world can proudly say:
"The human race has been redeemed."
  God speed that splendid day!

Love in Spirit and Truth

MARY LOUISE KUPFERLE

WHEN JESUS was asked to name the most important commandment of all He stated clearly and positively: "The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Not stopping here, the Master went on to emphasize the importance of man's love toward man, saying: "The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

As evidenced by these words and by the Way-Shower's teachings and actions, He believed the most important phase of divine law, the most important step toward the kingdom of God, was love of the Father and of His children. If we fail to manifest good and desirable things within our life we may need to look again to see whether we are heeding the commandment to love.

Most of us think we know what love is, the kind of love we seek to give and receive; yet we restrict it to the five senses, bind it with personal limitations, fill it with human demands until it becomes a selfish physical emotion, in no way resembling the love about which the Master spoke. Placing our own limitations upon the idea of harmonious relations with others we find that it falls far short of the perfection that the Father desires for His children.

However the moment we become willing to acknowledge limitless love, spiritual, infinite, divine love, Christ love, we begin to receive the answer to every question, the solution to every problem, and to behold the dissolving of every doubt, fear, and wrong belief. This glorious love will dissolve every ill, supply every need, fulfill every desire.

Paul tells us that no matter what we may possess, without love we have nothing. We may be confident that we possess all faith and all knowledge, feel we know and understand the nature of the Father and His kingdom, the Christ Spirit within the Master, the ability to understand and perform all His miracles; but unless we open ourselves to this faith and knowledge and understanding through love, through love for the Father and the Son, we shall be incomplete, as "sounding brass," or "clanging cymbal."

Love is essential to a joyous and abundant life. Nothing can be completed or made perfect without it. Jesus set forth love as the first of all commandments because love is the perfect entry into all good, all wisdom and understanding, all strength and courage, all joy and peace and abundance. Love must come first. We cannot truly touch the source of any other divine quality until we come in love, worshipping in spirit and truth the Creator of all-love, all-good, the Christ Spirit in Jesus and in all men.

There need be no straining or striving in our desire and effort to love, to renew this forgotten relationship with our Creator and His kingdom. We can take the same steps toward learning to know the Father that the Master took, namely recognition and receptivity. The process of learning to know our

Father is not much different from that of learning know one of our fellow men. We may sit beside person on a streetcar, bus, or train for many mi yet be as unacquainted with him at the end of t journey as we were at its beginning. However if acknowledge the person's presence by word a action, exchange views and ideas with him, becom receptive to his thoughts and ideas, we find a un of consciousness and being, a friendliness a warmth brought into expression by mutual reco nition and receptivity.

Our acknowledgment of the Father must course be "in spirit and truth" since the Father Spirit and our true sonship is spiritual. Admitti this, we must then part with the limited belief th we are confined to living within the physical sens realizing that true awareness of divine life does n depend upon the faculties of seeing, hearing, feelin tasting, and smelling. When we awaken to th knowledge, find that our real life is in consciousne find that as we progress in consciousness we progr in outer manifestation, we shall begin to see t futility and ineffectiveness of outer "sacrifices" a "burnt offerings" and the need of inner devotic We shall find that only as we practice an awaren of Spirit, as explained and portrayed by the Mas of life, will all things be made new.

If we would worship our Father in spirit and truth we must recognize and receive His presen in thought, in consciousness in the manner of t beloved of God, the Christ of God, who gave H complete attention to His "Father's business." other words, Jesus prayed, He listened, He soug

ne Father in His every waking moment whether lone or in the midst of the multitude. He worshiped vithout ceasing, so establishing Himself within this ind of consciousness, within the God-love con- iousness in which He lived and moved and had His eing, and which flowed into outer manifestation as erfect health, supply, peace, wisdom, and joy.

It was from the consciousness of His unity with ne Father that He could declare: "He that hath seen e hath seen the Father . . . the words that I say nto you I speak not from myself: but the Father biding in me doeth his works. Believe me that I am the Father, and the Father in me." Through His ve for the Father the Master possessed limitless nowledge concerning the nature of the Creator and e heavenly kingdom. He became aware of the ather as divine well-being, as eternal supply; He w Himself and all children of God as recipients of is divine all-good, thereby manifesting without fort a continuous flow of divine substance.

Miracle after miracle of healing and blessing and pply, food, raiment, and lodging, was merely the rmal manifestation of His greatest desire, unity ith the Creator. His love and devotion were never ntered on results or demonstrations but always on the one divine source of all good, God Himself.

This indicates that more than all companionship e are to love the author of divine love, more than financial gain we are to love the supplier of all ealth, more than all ease and health we are to love e originator of divine wholeness, and in so doing things desirable shall continue to be added to our e in increasing measure. This means that if we of

today would follow in the footsteps of the Way-Shower we must love our Father-Mother God with our entire being, above and beyond every other thing we have heretofore considered worthy of love and devotion, that we are to "forsake" all wrongful worship of the personal and human, all mistaken attachments to negative thinking and its appearance. Losing self-consciousness to all that is limited, we gain Christ consciousness through love of the Father as the source of every good thing, as the giver of every good and perfect gift, the only real power and presence in our life.

Acknowledging Him in thought and in unceasing prayer, opening our being to Him in a loving, receptive attitude, listening for His voice in a quiet, stilled consciousness, we learn of the giving and receiving of Creator and created, of the infinity of the Creator and of the limitless capacity of the soul, of the divine unity that exists between God and man, between man and man. As we talk with the Father we know that His nature is supreme love and that the true nature of His children can be only an expression of this love.

The Master's love for the Father was so complete and perfect that it constantly unified Him with the heavenly kingdom, as divine love always unifies and produces joyous expression. When we begin truly to love, to see and hear with the eyes and ears of love, we shall know everyone and everything as a living part of the Father, we shall begin to realize our inherent oneness with the Creator and all that He has created.

Again and again all the wrongfully established

mited human thoughts we have accepted from the ast may nullify our affirmations of love and devo- on to our Creator, to the Christ Spirit. In spite of e devotion that the disciples professed for their aster—especially Peter to whom had been given e "keys of the kingdom of heaven"—they failed stand by Him when He needed them most, and yet is failure was of little consequence to Jesus, who ose three days later, as He had promised, proving e supremacy of divine love.

So we must declare our love over and over again spite of all temptations and negative appearances, spite of all material denial of the Truth of Being. the midst of our greatest desire for the under- anding and expression of love we may seem to g down and fail to uphold that which we know be true. Yet, if we stand fast in our devotion to the ther and the Christ self that we know to exist ithin everyone, the victory will be ours.

After Jesus had given His answer with respect to e most important commandment of all, the scribe plied, "Of a truth, Teacher, thou hast well said at he is one; and there is none other but he: and love him with all the heart, and with all the un- rstanding, and with all the strength, and to love his ighbor as himself, is much more than all whole rnt-offerings and sacrifices." The Master, behold- g the understanding spirit of the scribe, answered th words that must have thrilled the man before m: "Thou art not far from the kingdom of God."

What a beautiful and glorious promise for us to ld within our heart today! When we love accord- g to our true Christ nature, love our Father and

His Son and all mankind we too are "not far fro the kingdom of God," not far from every good thin we desire, not far from the perfection we so earnest seek in our mind, body, and affairs.

This proves beyond all doubt that first mu come love, then wisdom; first love, then understan ing; first love, then companionship; first love, the right activity; first love, then harmony and happ ness; first love, then well-being; first love, the strength and courage and wholeness; first love, the poise and peace and assurance; first love, then su cess and abundance of every good.

First in our mind, body, and affairs must con recognition and reception through love of our Fathe Mother God, the Sonship inherent within ourselv and all men; then will come the fulfillment of eve dream, the outpouring from the Father of lights, t realization of heaven on earth, the manifested nea ness of the kingdom of God!

"He that hath my commandments, and keepe them, he it is that loveth me: and he that loveth m shall be loved of my Father, and I will love hi and will manifest myself unto him." "If ye abide me, and my words abide in you, ask whatsoever will, and it shall be done unto you. Even as the Fath hath loved me, I also have loved you: abide ye my love. If ye keep my commandments, ye shall abi in my love; even as I have kept my Father's comman ments, and abide in his love. These things have spoken unto you, that my joy may be in you, and *th* your joy may be made full. This is my comman ment, that ye love one another, even as I have lov you."

The Truth Shall Make You Free

PRAISE

L. STEVENS HATFIELD

Let everything that hath breath praise Jehovah.

RAISE IS A FORM of prayer that recognizes Spirit back of every desire or need. Praise is a form of blessing, a way of life. When you feel an ge to criticize, to hate, to find fault, to get angry d use bitter words, creating chaos in yourself and ur environment, stop for a moment and realize at kindness, love, and praise are mighty forces for od in your life and in the lives of those about you. instead of condemning we would praise the good all things and in all people we should find that aise, like love, never faileth. Praising the Christ ourselves awakens us to see the Christ in others. o misunderstanding, no ill will, no unhappiness, discord can enter our world when it is full to erflowing with praise.

One of the surest ways to bring good into manitation is to praise it, give thanks for it, and bless even before it is manifest. We should be as lavish our praise of all good both manifest and unmanit as God is lavish in bestowing His blessings and e upon us.

"Praise the name of Jehovah your God, that h dealt wondrously with you."

Praise and bless the goodness of God in all men l in all things. Regardless of outer appearances,

we can always be sure of the inner presence of Goc goodness. Praising and magnifying the good ca that good forth into fuller expression.

Praise is a channel through which the most bou tiful blessings of God flow to us. Praise attracts go to us because through it we draw close to God. Prai helps us to develop joy, love, harmony, and all t positive qualities and elements that draw our go to us. Praise gives us a feeling of oneness with Go It lifts us up into the consciousness of our sonsh with Him. The more we praise the easier it becom until a habit of praise is formed making it easy f us to see and express the good of God to all about

Praise is a great solvent, a powerful harmonizi force that we can use in every walk of life. Pra is not flattery, it is not blarney, it is not obtrusi Praise is kindness, giving honor where honor is du acknowledging the good wherever found.

There is no better way to help ourselves than behold the Christ in others. There is no higher fo of praise than this. It pays to take time to und stand ourselves and our fellow men. If we find difficult to forgive others for their seeming sho comings let us look beyond the human frailty a praise the Christ within. Every experience that con into our life holds some lesson for good if we w look for it. Praise is a great liberating power; th is nothing more effective for enlivening the s and quickening the Spirit.

If you desire better health or more life, pra and give thanks for your perfect life and health God. Praise God until you feel every cell and ne and atom of your being vibrating with new li

'raise and give thanks that abundance and joy are ow being manifested in your life and in your affairs.

As we praise and give thanks to God for the lessings in our life we raise our consciousness to the ealization that we are receiving richly and bountiully all that the Father has to give. As we praise and ive thanks for the seeming small blessings that go to nake up our life and the lives of those about us we ut into action the law of increase and our blessings row, our life becomes rich and full and joyous. We ve gloriously, we keep in mind that we are sons f God; we see all good as God come forth into nanifestation. For His eternal, ever-present good e continually praise His holy name.

Praise causes good to spring into manifestation. Ve praise the health that we have and see it increase. Ve praise the money that we have and see it mulply. We praise our affairs and see them divinely adsted. If we praise even the smallest bit of good that omes to us we shall soon find good springing up on very hand. Praise makes us radiant and optimistic. raise from one we respect or love fills us with joy nd gladness. When we praise anything we set into peration a force that has magical multiplying and creasing power.

There are many persons about us who are in ed of praise. They need to be sustained by loving ords in time of discouragement. Our word of praise rves to give them a higher vision of themselves, of eir worth to God, and of their worth to humanity. uite often a word of praise from us is sufficient to spire another to do his best work. A word of praise om us may steady another at a time of wavering or

encourage him in a moment of doubt and despair. T
praise another causes him to rise to the best of whic
he is capable. He is inspired to perceive himself a
he is in Christ.

When we condemn another or ourselves w
lower our spiritual vision. Instead of taking ou
selves to task for something we have said or don
we should seek to measure ourselves by the standar
of our Christ perfection. Instead of criticising w
should praise. Instead of looking at our shortcoming
we should try to see perfection in all that we d
"This is the way, walk ye in it."

Praise has magic in it. It will cause our bles
ings to multiply and increase. It will help us to di
cover blessings that we did not know existed. Loo
about you today for something or someone to prais
Cease to pronounce adverse judgment on other pe
sons. Stop criticising and condemning and start prai
ing. Blessings are everywhere around us. They a
ours to enjoy. They are gifts from God to us. If w
feel that we do not have any blessings in life let u
get quiet and look for at least one thing for whic
we can be thankful, for one thing that we can ho
estly praise in ourselves, our affairs, or our enviro
ment. This knowledge will give us a new slant o
life.

The word of praise when set in operation in ou
financial affairs causes our prosperity to increas
Praise your business and you will soon discover th
others have taken up the idea of praising it. You
word of praise causes your good to appear. Yo
cannot believe in poverty when your consciousne
is filled with thoughts of prosperity and praise.

Turn the battery of praise upon whatever you ish to increase. Praise every evidence of the good-ss of God. Give thanks for what you have and you ill find that you have more for which to be thank-l. The appreciative person naturally draws many essings to himself. Our ability to be grateful and ankful for what we receive causes us to receive chly. Praising our good will cause it to increase and osper. Applying the law of praise to our affairs ll prove to us the working of the law.

We should make seeing the good a habit of our e. Every moment of the day, no matter where we e or what we are doing, God, the good, is within and about us. Praise His holy name in all creation.

Praise should be used with reference to condi-ns and things as well as persons. The habit of aise should be cultivated. We cannot be reminded o often of the stupendous power for good that lies praise. We should give immediate expression to the praise we feel, for by so doing we magnify d increase the good for which we are grateful and the same time we prepare ourselves to receive and use more good.

So many times we take the wrong attitude toward ngs. Back of every negative experience that comes us is a lack of understanding. The lack of under-nding may be the result of a wrong viewpoint or a failure to see past outer appearances and to cern the spiritual idea back of the experience in estion. Sometimes the apparent adversary is in form of a condition or circumstance. It is obvious t the admonition to agree with our adversary is signed to tell us to get an understanding of the

person or condition to be met. When it becom necessary to agree with an adversary we should t to find something about him to praise. Praise cos nothing, but it gives much. It enriches both the o who gives and the one who receives. Praise creat happiness in the home, fosters good will in busine is a countersign of friendship. It brings new hope a cheer to the discouraged, sunshine to the sad. It one of the world's best antidotes for trouble.

A good word that is sincerely spoken blesses t one who speaks it as well as the one to whom it spoken. Perfect harmony with God's children is indication of perfect harmony with God. There a people around us all who are literally starving fo word of praise. If we know such a person, right n is the time for us to prove the power of praise. Eve day we can declare the Truth for him. Every day can silently bless the good in him. Honest praise far better than the most kindly meant criticism. bit of praise will soothe and relax taut nerves a bring them into perfect harmony with God's gr symphony of life.

How can we praise and approve of a conditi that manifestly is not good? We can praise it the opportunity it gives us to find and use a pow greater than the evil of imperfection that the con tion represents to us. We shall make our agreem not with the evil that appears but with the good t we expect to appear through the power of our pra

Praise has been called the great liberator. In t story of Paul and Silas they are said to have l in jail bound with chains, but instead of giving up despair they rejoiced and sang hymns of praise a

he very walls of the prison were shaken down, etting them free. We too can sing songs of praise vhen the cares of our world seem to bind us and ill us with despair. We can praise the never-failing Presence in us and about us until our shackles are oosed and the walls of our doubt and fear are haken down.

A word of praise will raise the spirits of one inolved in difficulties and produce a sense of elation n the soul of the praiser. Few of us realize the full otency of praise. Appreciation and praise of what ve have will free us from greed and longing and nrest for things not instantly available. To praise vhatever good we can see and to praise silently what ve know of God's goodness will even develop good ut of seeming lack and limitation, although it may e invisible at the present moment.

Praise is a master key of life. Have you ever oticed how praise makes the eyes shine and the ace light up; how it lightens labor and brightens the hop and home environment? Have you ever stood efore a mirror when you felt dejected and blue nd consciously looked for something to praise about ourself? And have you seen your countenance light p and your depression vanish at the happy thought?

If we want more appreciation ourselves we must e more appreciative of others. Just as we must first ive more love if we want more love in our own life we must first make sure that we are giving more raise if we want more praise for ourselves. Begin ow to praise, silently if need be, the members of our own family, your business associates, your seemg enemies. Begin to look for and find good in

everybody and everything in your entire world.

Praise, like love, is a mighty power within u Love and praise make others happy as well as ou selves. Praise is like inner sunshine; it warms th heart of the giver as well as the heart of the receive Praise enriches the lives of all who receive it. T praising something about someone you think you d not like. Then watch him respond to your kind word sincerely given. You will make more friends in week by sincere praise honestly given than you wi make in a year by criticism no matter how truthful may seem to you.

Friendliness is the twin brother to praise. Frien liness draws people of all races and creeds togethe Friendliness will give you self-satisfaction, influen in your community, a power with people that all th money in the world cannot buy. Friendliness is sile praise of another's worth. Don't wait to see if peop are going to like you. Like them first. Don't wait f another to greet you. Greet him first. Give him th first smile. Give him a cheery greeting. It is sile praise of his worth, his importance to you. Everyo you meet will love you for your cheerfulness, yo friendliness, your silent praise. And doesn't it ma you feel good, doesn't it raise your morale to kno that your bit of praise has given someone a neede lift, a thrill of pleasure, calmed and smoothed th troubled waters?

Praise is caring, caring for one of God's childre caring as Jesus cared, caring enough to say the ki word, the helpful word, the needed word. Prai calls out all that is best in us and directs it to th purpose we have before us. Praise harmonizes o

whole nature and works such miracles that it literally transforms people and things. Praise bestows new life, calls latent talents into activity, lifts one from the drudgery of living into the freedom of manifestation of divine perfection. Praise lifts us out of the consciousness of mundane affairs into that of higher vision of dreams materialized. Bodies are healed, lagging business is stepped up, near failure becomes success through the power of praise.

To withhold criticism is not enough, we must recognize latent ability and praise it into life. Praise and magnify the good wherever you find it. Praise your work. Praise all the tasks that fall to your lot to do. Praise the life that is in you. Praise the life that is in your neighbor.

"Let everything that hath breath praise Jehovah."

(TO BE CONTINUED)

UNITY HAS A NEW ADDRESS

We have completed a long-anticipated move to our new location a few miles outside Kansas City, near Lee's Summit, Mo. Our mailing address now is:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Special Note: For some time you may receive envelopes and order blanks from us imprinted with our former address, 917 Tracy, Kansas City 6, Mo., but you may use these without readdressing as both post office addresses will be maintained and mail will reach us promptly at either address.

Returning to the Father

P. A. SHOWEN

THE STORY of the prodigal son sparkles with profound metaphysical truths. The first of these is that the boy himself is a striking example of negative thinking. Now just what do we mean by negative thinking? A negative thought is a thought not in harmony with God's thoughts. Since God is Spirit, the creative intelligence back of and permeating the entire universe, it follows that negative thinking is in direct opposition to spiritual thinking. By spiritual thinking we do not mean that we should ignore physical and material things altogether but that we should regard them as secondary. Jesus very forcibly emphasized this point when He said: "Judge not according to appearance, but judge righteous judgment." He was here teaching, just as He always practiced, the idea of looking beyond the material to the spiritual. Jesus further reiterated this idea when He said, "Seek ye first his kingdom [God thoughts, the realm of spiritual thinking] . . and all these things shall be added unto you." Here we have the fundamental spiritual truth that if we are to achieve what our Creator intended us to achieve we must put first things first. This is what the prodigal son failed to do.

According to the custom of the times the son had a perfect right to request that his share of the property be given him to be disposed of at his own discretion. Once the son's share was in his posses

on he was no longer amenable to his father. He as strictly on his own.

The very fact that this boy disposed of his property as he did, "wasted his substance with riotous ving," is evidence that he had a most erroneous onception of the use of material possessions. Here as negative thinking in its most conspicuous form. his however is not the only case in the Bible that resses the importance of the spiritual conception f material possessions.

In Matthew 19 we have recorded the interview of e rich young ruler who came to Jesus and inquired e way to eternal life. Jesus' reply was that he go ll that which he had and give to the poor, then me and follow Him. He did not cherish the idea at l and "went away sorrowful; for he was one that d great possessions." In the 12th chapter of Luke e have the story of the man who became so prosrous that he had to tear down his barns and build eater ones that he might have ample space wherein store all his harvest. Then his self-satisfaction me to the front. He said, "Soul, thou hast much ods laid up for many years; take thine ease, eat, ink, be merry." But God had an entirely different ew of the matter. God said, "Thou foolish one, is night is thy soul required of thee; and the things hich thou hast prepared, whose shall they be?"

Jesus did not mean to teach, neither did He teach glect of material possessions but instead assured us at we should have them when we comply with iritual law; when we think spiritually, positively. e did however very emphatically teach that material possessions are not in themselves an end but

the means to an end, and that end is service to ou fellow men and the expression of God in our in dividual life.

Another metaphysical truth to be gleaned fror this story is that material things of life, regardless c how abundantly possessed, are but the mere husks c life and do not satisfy. The prodigal son, like majority of persons today, had the idea that if h had money and all it will buy he would be set fc life, that he would be happy. Poor deluded boy blocking the path to health, happiness, and peace c mind by faith in the material alone. It was Emerso who said, "It is time that men should be taught tha their inward is more valuable than their outwar estates." Jesus expressed the same idea when upo the mountain of temptation He said, "Man shall nc live by bread alone, but by every word that proceed eth out of the mouth of God." The prodigal sor like so many of us today, was putting the cart be fore the horse. Negative thinking causes us to d that. Unless we think spiritually, we are blind folded; we just cannot see things in their true re lation. The prodigal's illusion broke however whe "he began to be in want." Then it was that he dis covered that his money, handled as a result of and i accordance with his negative thinking, just didn' get the job done of bringing him happiness. It won' for you or me either.

But there is a bright side to the picture. "Wher he came to himself he said . . . I will arise and go t my father." That was the bridge that carried hin over his difficulties. That was the turning point in hi struggle with adverse conditions brought about b

varped thinking. At this point he was like Paul on the oad down to Damascus. While Paul's physical eyes vere closed his spiritual eyes were opened. It took a rises like this to open the spiritual eyes of the lad lown in the hog pen. Perhaps it has taken many rises to open the spiritual eyes of some of us—I now it has mine; but again, as with the prodigal, he result has been worth the price paid.

Let us note the steps the prodigal took in returnng to his father. In the first place he said, "I will rise." He realized that he was down both physically nd spiritually. Some years ago I read a very fine tatement: "Before a man can lift himself he must rst lift his thoughts." When we are down in the utter of negative thinking, the first thing we need o better ourselves is to get up in consciousness to a igher plane of existence. We must realize, know, rom the very depths of our soul, that God did not ntend us to live an inferior life, that He has somehing better for us as one of His children. We must hink about God, His power, and the stupendous act that, since we were created in His image, all he goodness of His universe is ours when like the rodigal we have arisen and returned to our Father nd have made spiritual thinking the rule of our life.

It has been well said: "Change the thought and ou change the man." This in essence is what is neant by returning to the Father, changing one's hinking from negative to positive, spiritual thinking. The results are obvious. Try it for yourself.

Thou shalt worship the Lord thy God.—JESUS.

Two Teachers

LENA B. ELLINGWOOD

Son of man, I have made thee a watchman unto the house of Israel.
He calleth his own sheep by name, and leadeth them out.

EZEKIEL, who figures as the watchman in the passage quoted from the Old Testament, was both priest and prophet to the Israelites.

The invasion of the kingdom of Judah by the Babylonians under Nebuchadnezzar came in the day of Ezekiel's youth. For three years previous to this event Jehoiakim, king of Judah, had submitted to Nebuchadnezzar's demands, paying tribute to him. Then he was persuaded by a reckless party in the kingdom to refuse the tribute, which was equivalent to a declaration of revolt. This was vigorously opposed by the prophet Jeremiah but without effect.

A heavier penalty, grievous to be borne, was to result from this, but the king escaped it by a timely death. His young son, Jehoiachin, succeeded to the throne, but early in his reign a vast Babylonian army arrived at the gates of Jerusalem, and he surrendered the city without any attempt at resistance. Nebuchadnezzar carried away into captivity the king and royal family, "the princes, and all the mighty men of valor, even ten thousand captives, all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land." Temple and city were stripped of all treasures and valuables. This is known as the

st exile, occurring about the year 597 B. C.

Nebuchadnezzar appointed a young man, Matniah, whose name he changed to Zedekiah, to rule king in his name over the Jewish peasants left hind in Judah.

About ten years later Zedekiah was persuaded by ophra, king of Egypt, to join a league with Tyre, don, Ammon, Moab, and Edom for revolt. Once ore a Babylonian army beleaguered Jerusalem. It nquished and dispersed the Egyptians who came to lieve the city. But the city was desperately dended. The siege continued a year and a half before e Babylonians finally got possession. When taken last, in 586 B. C., the city was pillaged and burned d the walls thrown down. Its fate, we can imagine, as much like that of modern Warsaw. At the fall Jerusalem another large group of Jews was carried to exile at Babylon, and this is known in history as e second or minor exile.

In captivity the fate of the Jews might have been orse. Though it was made clear to them that they ere captives without a country, they were permitted live together under their own officials, in segreted communities. As the years passed they ineased in numbers, and trade with their captors ought prosperity to many of them, yet their hearts rned in sorrow and longing to the spoiled Jerulem, the home of their fathers. The 137th Psalm, ritten during this exile, is a pathetic expression of e exiles' emotions:

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.

Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs
And they that wasted us *required of us* mirth, *saying*
Sing us one of the songs of Zion!
How shall we sing Jehovah's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget *her skill.*
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.

It was here among his people in captivity th
Ezekiel began his ministrations. The name Ezek
seems to have been prophetically chosen for him
his parents, for it means "God shall strengthen." H
prophetic career, we are told, extended over a peri
of twenty-two years, from the fifth to the twent
seventh year of Israel's captivity.

One writer says that "Ezekiel was the connectin
link between the ethical teachings of the earli
prophets and the ritualism of the priests; betwe
the pre-exilic Hebrew civilization and thought ar
the very different conditions and ideals introduce
by the fall of Jerusalem."

In the first part of the book that bears his nam
Ezekiel tells of the visions by which God prepare
him for his work—of whirlwinds, of brightne
incomparable, like the glory of the Lord; of winge
seraphs, of chariots dazzling and marvelous, eac
vision with its own lesson. Overcome, Ezekiel fal
upon his face. Then comes the command "Son o
man, stand upon thy feet, and I will speak with the
And the Spirit entered into me when he spake unt

e, and set me upon my feet; and I heard him that ake unto me."

Ezekiel was to take God's message to his people, d he was to speak courageously even though they ould prove to be impudent, stiffhearted, rebellious. e was shown a vision of a roll of parchment cov- ed with written instructions. He was commanded eat this roll, which was a figurative command, to interpreted doubtless as meaning that the prophet as to absorb the God-given message so that it would l his mind, his soul, and become an integral part him.

We ourselves can teach little that we do not feel true. We can accomplish little unless our living terest is called forth. We all know how much more sily and joyously we can do a thing when we get, we say, "into the spirit of it!" Just so does life come a blessed and a joyous thing when we live the Spirit, for "to be spiritually minded *is* life d peace."

Dazed and wondering after his vision, Ezekiel ent to one of the Israelitish camps called Tel-abib d stayed there for a week, thinking out his mes- ge and his work. Those who had gone before him, ophets and teachers, had taught and prophesied the Jewish nation as a whole. Individuals had not emed to count except as they contributed to the tional whole. Now there was no Jewish nation, ly a remnant in captivity.

Ezekiel's work, as he conceived it, was to be a rsonal one, to inspire, to cheer, to warn, and to struct the individual Jew. He was to be not only iest and prophet, but pastor, helper, teacher, friend,

a shepherd of the people. Part of the message to h straight from God had been, "Son of man, I ha made thee a watchman unto the house of Israe One of the great teachers of the Old Testament w Ezekiel, faithful, earnest, inspired.

Many years passed, and at length the prophecy the Messiah in the flesh was fulfilled, His birth a nounced by angel choirs, by signs and wonders; a now we come to the second part of our subject: Jes Christ the Good Shepherd. "He calleth his ow sheep by name, and leadeth them out."

No ministry was ever comparable to that of Jes the Holy One of Nazareth, who came that we mig have life and "have *it* abundantly"; who went abo doing good, healing all manner of sickness and a manner of disease among the people; who work the works of Him that sent Him; who lived a li above reproach, setting an example for the world follow; who taught and preached and prayed as n man ever before had done nor ever has since; wh ministered to the suffering, blessed little childre fed the multitude, exemplified self-mastery ar taught the inner life of the Spirit—telling His di ciples: "Man shall not live by bread alone, but b every word that proceedeth out of the mouth c God." He walked on the Sea of Galilee, the hil and the valleys of Palestine. He showed the Fathe hood and love of God to those who had been taugh to look upon Jehovah only as a stern judge—th lowly Nazarene, born in a manger yet son of th Most High; working at the carpenter's bench ye filled with the wisdom of His Father; plucking th ears of grain to eat yet with the power within Hi

o perform heavenly miracles.

A wonderful life, a wonderful teacher, His min-
try did not end with His death upon the cross nor
et with His resurrection and ascension; it continues
o the present day and is to continue as long as hu-
nanity treads the earth, as long as there are human
ves to touch and uplift, to bless and teach, to lead
ut of darkness into the marvelous light and liberty
f the sons of God.

"Thou art the life within us,
O Christ, Thou King of kings;
Thou art Thyself the answer
To all our questionings."

His coming long foretold by the prophets, anx-
usly watched for by the devout ones of Israel, He
as born in the manger of a lowly stable in Bethle-
em, to which place Mary and Joseph, of the house
nd lineage of David, had been called by the decree
f Caesar Augustus for taxation. He spent His child-
ood and youth in Nazareth, where He toiled with
seph at the carpenter's trade. When a child He
ent up to Jerusalem for the Passover feasts and
ere wondrously instructed the wise men. Grown to
anhood He presented Himself for baptism in the
ver Jordan when John the Baptist called men to re-
nt and prepare for the coming of the Holy One of
rael. All through His public ministry, in His trans-
uration on the mount, His holy living and trium-
hant dying (triumphant though upon the cross),
rough His talks with the wondering disciples after
e Resurrection—from the beginning to the end—
e and His history hold a wondrous interest for us,
interest that still lives after nineteen hundred

years have rolled into the past.

What are the teachings of the Good Shepherd? Why are they the light of the world today, even though the world at large does not yet accept this light?

To answer the last question first, "never man so spake" as this man. "He taught them as *one* having authority, and not as their scribes"; because, as He said, the words that He spoke "are spirit, and are life." Also He said, "If ye abide in my word . . . ye shall know the truth, and the truth shall make you free."

As for His teachings, here are a few:

"Seek ye first his kingdom, and his righteousness; and all these things [He had been speaking of food and raiment] shall be added unto you."

"All things whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Suffer the little children, and forbid them not to come unto me: for to such belongeth the kingdom of heaven."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and the first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world;

ut that the world should be saved through him."

"God is Spirit: and they that worship him must vorship in spirit and truth."

"Him that cometh to me I will in no wise cast ut."

"Verily, verily, I say unto you, he that believeth ath eternal life."

"I am the light of the world: he that followeth ne shall not walk in the darkness, but shall have the ght of life."

"Peace I leave with you; my peace I give unto ou."

"Let not your heart be troubled, neither let it e fearful."

"He that abideth in me, and I in him, the same eareth much fruit; for apart from me ye can do othing."

"These things have I spoken unto you, that my y may be in you, and *that* your joy may be made ill."

Do you remember the 17th chapter of John, in hich is given the most wonderful of any recorded rayer? If it is not fresh in your memory, read it. ead it often; for in it is the Christian's secret of a ppy life; the secret of abiding in the Spirit. "The ory which thou hast given me I have given unto em; that they may be one, even as we *are* one, I in em, and thou in me, that they may be perfected to one."

If I could keep but a small portion of the Bible, would retain the 14th, 15th, 16th, and 17th chap- rs of John. In them, it seems to me, the divine mes nearer the human than anywhere else in the

Scriptures. In these chapters we get a clearer insigh into the compassionate heart of the Master tha anywhere else. In them through the prayers of Jesu we are taught how to pray, how to come into com munion with the Holy Spirit, the Comforter tha Jesus promised to send to each believing soul.

We sometimes hear the question of the efficacy o prayer discussed, but not by those who have bee partakers of its blessings, for they have learned be yond peradventure that it is the saving grace of life the soul's highest source of comfort and inspiratior A prayerless life is a warped life, devoid of th highest satisfactions of life.

Let us thank God that the Good Shepherd led u into the knowledge of prayer, into the knowledge o the spiritual life, that He gave us instruction in righ eous living, in how to obtain peace and joy.

Ezekiel was a watchman, a teacher, to the exile and sorrowing Jews in captivity. Jesus, the Goo Shepherd, the spiritual leader not only of the Jew but also, through His disciples, of the Gentile bidding them spread the glad tidings of the Gospel t the uttermost parts of the earth, to preach the Gosp to every creature. His help was not limited to th few years His feet walked upon earth, for His fa reaching promise was, "Lo, I am with you alway even unto the end of the world."

"He teacheth us, that we may teach the lessons w
are taught;
That younger learners may be farther brought, le
on by us.
So may we wait, and toil, and suffer long,
For His dear service so to be made fit and strong

Followership

FRED A. BARROW

GOOD LEADERSHIP is essential to the success of any enterprise, religious or secular, but it must not be forgotten that good followership s equally essential to success.

In a church or in a Unity center the success chieved depends not alone on good leadership on he part of the minister but also upon the loyal acivities of those who follow the banner of the leader, heir loyalty to the leader and their loyalty to the Christian cause that he and they espouse.

Neither a religious organization nor a business nterprise is a one-man affair. It is dependent for rogress toward its goal upon the co-operation of all, hat is, upon good followership. Neither the profitble operation of a secular business nor the successul promulgation of divine Truth in a church or a Unity center can be the work of a single individual. is only when each member of an organization aithfully performs the part allotted to him or to er with industry and intelligence that the consumation desired is brought about. We are prone to ave too much to our leaders, expecting them to arry the full load.

What progress Christianity has made in the orld has been due, under God, to loyal and true nd energetic followers of the greatest leader of all me, Jesus Christ. The earlier disciples of Jesus roved their true followership by their faith, their

lives, and their actions; and every earnest and loya follower of Him today is doing the same thing. A Christ follower is a Christian worker. There should b no drones in a congregation of Christian followers each follower will cheerfully carry his or her shar of the load of responsibility for the congregation' progress.

Membership in a Christian organization does no always indicate followership or active participatior in the furtherance of the aims of the group. A tru follower attends services not only to get out of then something for himself but also to give of himself fo the benefit of others. If a man should go to his plac of business, there to do nothing but sit down, fold his arms, and watch others work, he would soon b called to account by someone higher up. Even so when a person attends a meeting for the advance ment of Truth; if he is a worthy follower he wil seek to give of his talents or abilities to the advance ment of Truth, and he will try to persuade others t do likewise. The true follower is also a builder, an building requires labor, spiritual and physical.

In a racing shell or rowboat a number of mer work the oars in order to propel the boat through th water and to get it first across the goal line, if possi ble. In such a shell there is a coxswain or steersmar to give the oarsmen the proper beat or timing so that they will all dip their oars and pull together for if each oarsman dipped in his oar according to his own will or inclination the boat would make very slow progress.

Even so it is in any organization, be it secula or religious. When all in the followership observe

the beat as given them by the minister, pastor, or leader and put all they have into the propulsion of their craft toward the goal of Christian Truth and attainment, then they will surely reach the goal and they will each and all receive from the Master the palm of victory, and there will be great rejoicing.

A Christian's job is not a part-time but a full-time employment, as much so as is that of the leader of the congregation that he serves. There are so many Sunday Christians. Jesus never took time off from His labors; and He still is working to advance the kingdom of God and His righteousness in the hearts of men.

In churches that are small or in Unity centers that are small the blame for the sparse attendance is often placed upon the clergyman or the leader. But in far too many instances the responsibility for such sparsity might be rightly placed upon the inactivity of those who consider themselves followers, yet do not do their part in bringing others into the fold.

Each one of us is gifted in one way or another through the goodness of the Father, in whom is all good, and our gifts, be they great or small, are to be used for the furtherance of the Father's beneficent purposes. Have you been endowed with wisdom, or with executive ability, or with the talent for making friends and holding them, or with eloquence and godly persuasiveness, or with a fine singing voice or with other musical abilities, or with a spiritual sense of right and of righteousness, or with any other good gift? Then if your sense of followership is good you will thank God for that gift and use it for the upbuilding of the Christian body with which

you have affiliated yourself and for the advancemen of Christ's kingdom. This statement holds whethe the body with which you have identified yourself b called Methodist, Presbyterian, Unitarian, Episco palian, Baptist, Quaker, or any other religious bod that fervently seeks God enlightenment—"the way and the truth, and the life" as established by and i and through our Lord Jesus Christ.

"If any man serve me, let him follow me," saic the Leader in His last public discourse, and man there were in those days of long ago who obeyec His invitation and followed Him; and many there are today who are His followers and who seek tc increase the number of His followers. Among that followership we would be numbered. We would march forward under His divine leadership; and although at times we may grow weary in well-doing, we will look to our Leader and receive from Him a new influx of joy and strength, and so continue on our way, which is His way.

Wait before Writing

During the latter part of the Christmas season handling, transportation, and delivery of mail may be slowed, so please allow plenty of time for your Unity orders and the Unity periodicals you regularly receive to reach you. While the Christmas mail congestion continues into January, practically no mail is lost as a result, but delays do occur. Will you assist us by waiting patiently for your literature to arrive? Thank you.

The Great Adjustment

ESTHER FRESHMAN

CERTAIN WORDS or terms seem to dominate the history of mankind. A great part of man's history, of his ongoing and his confusions, is of course recorded in words, and frequently the spotlight seems to come to rest on some meaningful phrase or word. For instance, the phrase "New Deal" was bracketed with an important section of man's attitude toward his economy and his fellows, and the whole world was influenced by it. "Technocracy" was a starred word for a period, and the influence of this particular word is felt today. Of late, in step with the psychological approach, a word has moved up that, though certainly not new in tone or in meaning, is fraught with possibilities for all mankind. That word is "adjustment." Although is used by man it expresses a great and seriously felt need it also connotes tremendous hope. Adjustment implies adjustment *to* something, which again points to something in man's life, some center, to which man desires to adjust himself.

Another encouraging implication of this term is self-activation. We say, "So-and-so is going through a period of adjustment." Apparently we are implying that by stern and steady self-discipline so-and-so is bringing the raveled threads of his life into some lane and desirable pattern.

In general then mankind believes that it has attained something, some center, some axis of in-

terest, some standard, some ideal, to which men m pattern their existence. In a world that is seeming very bewildered this is a most encouraging sign.

Man as a spiritual being is attaining his majorit In every field—not just in religion but in the fie of economics and industry, where man's workin hours are involved; in the field of education, in th scientific field—wherever men in groups are co cerned, there are brave individuals who are openin the windows wide to the morning sun and in th eastern light are feeling again life's mystery an wonder, and are remembering God and the relatic between Him and His own great creation, man. Ma is seeking to find himself, his greater self; he "adjusting" himself, and in the important proces he is amazingly and irrevocably finding that whic has never forsaken him, his Creator, his God.

Long ago the Biblical poet sang out: "In the O LORD, do I put my trust: let me never be put t confusion."

In many phases of his life however man has bee put to confusion, for his trust has been turned i many directions, finally centering on a false notion o security, a security that seems to be rooted in a preca rious stratum of materialism. Money has become th end instead of the means, or if it remains the means it seems to be monopolizing the attention so that th end is lost from view entirely. Money becomes matter only of more money, and in manipulating i man has lost his footing and his equilibrium. Powe has lost its original, God-given meaning, and ever the power of the word, which with the radio seemed to have come into its own, has quickly proved to be

a false power, a robber of man's rights. Power, security, the word are God's, and man in his staggerings, in his urgent quest, is finding a glimmer of this truth, and hope again is dawning.

In the magnificent Biblical language of the quotation the answer to all confusion is given: "In thee, O LORD, do I put my trust: let me never be put to confusion." The poet here gave first his answer, then his possible fear. For when the trust is in God then there is no confusion, no fear. God's way is certain, there is no doubt. A little later, in the same psalm, the poet cries out: "Be thou my strong habitation, whereunto I may continually resort." What a tremendous truth has been uttered in this simple request! In God indeed is man's strength, and in it man may dwell. Even when his life is seemingly not of God, man may constantly return to Him and find strength and security. Man free, utterly free, has this great privilege.

Man is asking his question, and he attempts to answer it. He comes with his illness and feels a definite urge toward healing. Never in history has there been such emphasis put on the mental ills of mankind, and never before has there been such a desire for well-being and wholeness. Man, the part, seeks the whole. Man wants to be whole, and whether he knows the right word to express his desire, his search is the age-old search, the timeless search, for God.

In Proverbs there is a master truth in three sentences, a truth that is worth the most serious study. I am quoting these sentences, not in the order in which they occur in the Bible, but rather in the order of their significance to me:

"Wisdom *is* the principal thing; *therefore* get wisdom;
Yea, with all thy getting get understanding."

"Jehovah by wisdom founded the earth;
By understanding he established the heavens."

"Happy is the man that findeth wisdom,
And the man that getteth understanding."

Every man seeks happiness, well-being, wholeness. Within every man is the creative talent that permits him to shape, to mold the life substance so that these things may be his. Too many expect their happiness to descend upon them, their well-being to fit like a costume, their wholeness to be something that they may enjoy if they are lucky. Others believe that they must struggle for their happiness, wrest it away from others, as though only a limited quota were available, not enough to go round. "With all thy getting get understanding." What marvelous advice! There is urgency here too, for the author knew the importance of it to man individually, to mankind as a whole.

Too long has man shied away from the greatest words of all. Too long has he denied himself the use of words as vital as soul, spirit, God.

The Great Builder of whole men made a promise two thousand years ago: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever; *even* the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you."

Still "the world cannot receive; for it beholdeth him not, neither knoweth him." But there stirs within every man the seedling of this truth, and it demands growth and blossoming—recognition. Here and there some quiet, purposeful soul, who completely realizes his possession of this great inner gift shares the beauty of his knowledge, and other men receive a glimmering of its radiance and by it are lifted nearer to their true stature.

It so often seems to be the externals that cause the corrosion within man's mind. But those externals will remain unchanged and will continue to hamper and bind him until man changes within, until man himself thus is able to create a better external world. This will be a co-operative task—the uniting of the best in all men—the uniting of the best in me with the best in you.

This is the greatest period of mankind not because it is the atomic age, the great scientific age, but because it is the period of the great adjustment. It is not lack that is the world's greatest concern; rather it is man's lack of adjustment to a magnificent abundance. In no sense does man have to adjust himself to less than he already has, but he must adjust himself to that which is greater than himself.

While man must learn to live in a world that is ever more closely knit together, he must at the same time adjust himself to a spiritual world that is limitless. Each man individually is the pioneer and the trail blazer of this world. The Way-Shower has been here, and He is here in the heart of every man.

"With all thy getting get understanding." Urgent, necessary, vital is this counsel to man to adjust

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himself to the good that is his divine heritage. This is man's task, and in its performance lies his happiness and his greatness. Within man *is* his greatness, for within man is God, and it is to the knowledge of this truth that man must adjust himself, this great truth that he is a son and heir, important, powerful, secure in the wholeness of God's love.

The Quest

Faith DeHoney

One sought for knowledge that the world
Might look to him and say, "There is the man
Who brought to us this lore. How great is he!"

One sought for power that all men
Might pay to him obeisance, tokens grand
Of such esteem as kings command, receive.

One sought for riches that he might
Wear raiment of the smartest lines,
Of grandest hues, of finest weave and style.

Yet happiness seemed just beyond
The place that they had reached. With all
These things, they hungered still for further good.

One sought for love that he might bless
His neighbor with its friendly, helpful warmth,
With humble service glorify the Lord.

And lo! his life was blessed. His was the good
That countless men had sought. He used the law
"Give, and it shall be given unto you."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 1, 1950

UNITY SUBJECT—*Preparation for Living in Accordance with Truth.*

NTERNATIONAL SUBJECT—*The Continuing Band of Disciples.*—Acts 1:1-14.

1. The former treatise I made, O Theophilus, con-
erning all that Jesus began both to do and to teach,
2. Until the day in which he was received up, after
hat he had given commandment through the Holy Spirit
nto the apostles whom he had chosen:
3. To whom he also showed himself alive after his
assion by many proofs, appearing unto them by the space
f forty days, and speaking the things concerning the king-
om of God:
4. And, being assembled together with them, he
harged them not to depart from Jerusalem, but to wait for
he promise of the Father, which, *said he,* ye heard from me:
5. For John indeed baptized with water; but ye shall
e baptized in the Holy Spirit not many days hence.
6. They therefore, when they were come together,
sked him, saying, Lord, dost thou at this time restore the
ngdom to Israel?
7. And he said unto them, It is not for you to know
mes or seasons, which the Father hath set within his own
thority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel

11. Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

13. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James.

14. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus and with his brethren.

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.* —Acts 1:8.

SILENT PRAYER—*By meditation and prayer I prepare myself to think, see, and live in harmony with Truth.*

The choice of a life work involves a decision that affects the entire adult life of a person. The little child thinks that he wants to be a policeman or a

truck driver when he grows up, his choice being influenced by the appearance of a uniform or by the appeal of a machine that he wishes to be able to drive. The mature choice of a lifework is based on deeper considerations than appear on the surface. Natural aptitude must be considered as well as a person's love of what he wants to do. He must be willing to devote himself patiently to the work of fitting himself for what he expects to do. This is true in the choice of a job or a profession. It is no less true in the choice of spiritual work.

To be witnesses of the Christ Spirit requires intensive training and preparation. The disciples were told to "wait for the promise of the Father," namely the baptism of the Holy Spirit. Waiting for spiritual baptism entails more than merely marking time. It means putting ourselves in the proper frame of mind to receive spiritual Truth and then magnifying our receptivity. Receptivity must become zeal, an active state of mind and heart.

The work begun by Jesus was to be continued by the disciples. When He began "to do" He also began "to teach" them to do, so that they would be qualified to carry forward what He had started. For this purpose He chose them in the beginning to be with Him. He gave them the full benefit of His companionship, going apart only when He arose "a great while before day" to pray and renew His consciousness of God. Sometimes they were with Him even then. "And it came to pass, as he was praying apart, the disciples were with him." Close communion and fellowship of the disciples with Jesus was necessary if they were to be imbued with a love

of Him and His teachings that would carry them through the difficult time of doubt and disillusionment following the Crucifixion.

Those who today wish to do spiritual work must pass through periods of waiting while they strengthen and reinforce their faith. In a materialistic world faith in spiritual reality is no longer taken for granted. Rather it is questioned and relegated to the list of exploded or abandoned beliefs.

We need to return to our faith in God and hold to it without questioning. Such faith alone can give us the peace of mind that is necessary if we are to meet life unflinchingly in the spirit of the overcomer. The name Jerusalem means "habitation of peace," and the city of Jerusalem symbolizes the abiding consciousness of spiritual peace, the effect of continuous realization of power tempered with poise and confidence. To realize power we form the habit of maintaining a consciousness of poise. We thus develop a confidence that does not fail when we are faced with adverse conditions. Inner stillness grows when we learn to get quiet outwardly and turn our attention inward to the center of peace in our own soul.

Power and peace are bound up so closely together that only those who are conscious of inner reserves of power can know peace, and only those who are at peace can be conscious of power. The disciples were charged to wait in Jerusalem for the "promise of the Father" or gift of the Holy Spirit. It is important that we maintain always a consciousness of peace if we expect to attain to the power of the Spirit and to become able to do the greater

works of the Spirit that Jesus promised.

Baptism is part of the preparation we need if we are to be infilled with the Holy Spirit and its attendant powers. Baptism has to do with thought training, water baptism implying the denial of error in our thoughts, the baptism of the Holy Spirit signifying appropriation of the substance of Truth and affirmation of Truth. The one is a cleansing, a letting go of error in our thinking; the other is a taking hold of Truth.

The work of expressing the timeless and ageless Christ Spirit began with Jesus. The originator of Christianity saw the movement as world-wide in scope, destined to grow until it filled the earth "unto the uttermost part." We need to fix our thought on the development of the Christ in ourselves. No wholesale growth in consciousness can take place until there is an increase of the Holy Spirit in the consciousness of the individual.

QUESTIONS

1. In choosing spiritual work what should be considered?
2. What does waiting for the baptism of the Holy Spirit mean?
3. Is faith in God as necessary now as formerly?
4. How are power and peace related?
5. With what has baptism to do?
6. Where can we increase consciousness of the Holy Spirit?

Lesson 2, January 8, 1950

UNITY SUBJECT—*Descent of the Holy Spirit into Consciousness.*

INTERNATIONAL SUBJECT—*Power for the Church's Task.*—Acts 2:1-4, 14-17, 37-41.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying,* Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

15. For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;

16. But this is that which hath been spoken through the prophet Joel:

17. And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy
And your young men shall see visions,
And your old men shall dream dreams:

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked

generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

GOLDEN TEXT—*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*—Acts 2:38.

SILENT PRAYER—*The Christ consciousness is a gift of God, and I treasure and use it accordingly.*

Life has been called a gift of God, but it is more accurately described as a loan. We owe our life to divine love and power, and we must repay the loan in kind. He that saves his life for his selfish pleasure and advantage loses it. He that loses his life in service to the good of all finds it to be part of the universal life, and is able to keep it on those terms.

The Christ consciousness, on the other hand, is an outright gift. It comes to us as we collect all our faculties and focus them on God ("all together in one place"). Concentration on spiritual things results in an enlargement of consciousness ("from heaven a sound as of the rushing of a mighty wind"). Spiritual exaltation takes possession of the entire man (fills "all the house where they were sitting").

The first effect of our coming into spiritual consciousness is that we change the expression of our thoughts. We experience greater power to express ourselves, a wider range of interests, more comprehensive understanding. The disciples, on the day of Pentecost, "began to speak with other tongues, as the Spirit gave them utterance." We also speak with

other "tongues." Instead of voicing doubt and skepticism we speak the language of hope and faith. Instead of hatred we speak the language of love and friendship; instead of despair the language of optimism and confidence.

To those who witness our change in consciousness it seems an abnormal manifestation. When we suddenly change our thinking and speaking from a material to a spiritual basis or from a negative to a constructive vein, they consider that we are in the grip of some force that temporarily overmasters our reason ("filled with new wine"). Soon however they are assured by their faith (Peter) that the change for the better that is suddenly manifest in us is the work of the Holy Spirit.

The work of the Holy Spirit is made manifest in a change of mind in those who perceive its workings. ("Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins.") They who lately had insisted that Jesus be crucified now sought to atone for the consequences of their wrongdoing. The astounding promise that they would "receive the gift of the Holy Spirit" was made to them. Those who believe that the Holy Spirit comes to but few and that there is no certainty of its coming should ponder the easy terms on which it is here promised.

The "day of Pentecost" was for the Jews the great feast of the harvest or "day of the first-fruits." It was the day on which devout Jews remembered their deliverance from Egypt. To one who has come out of the ignorance of sense thought into the understanding and freedom of Spirit (the

Promised Land), this day has special significance. It represents the state of consciousness in which the presence of Spirit becomes real to him.

The Holy Spirit is the same as the Spirit of truth; and when as spiritual beings we have formed a conception of our relation to God, the old state of thought is easily dissolved and washed away by denial (baptism). Then ideas direct from the Fountainhead come into the mind and we see everything in a new light.

QUESTIONS

1. How do we experience an enlargement of consciousness?
2. What is the first effect of our coming into spiritual consciousness?
3. With what other "tongues" than those of sense consciousness do we speak?
4. How is the work of the Holy Spirit made manifest in us?
5. Is the receiving of the Holy Spirit uncertain or difficult?
6. What does the day of Pentecost represent to us?

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Lesson 3, January 15, 1950

UNITY SUBJECT—*Dynamic Faith Is Effectual.*

INTERNATIONAL SUBJECT—*A New and Daring Fellowship.*—Acts 2:42-47; 4:31-35.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

31. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

GOLDEN TEXT—*And the multitude of them that believed were of one heart and soul: and not one* of them *said that aught of the things which he possessed was his own; but they had all things common.* —Acts 4:32.

SILENT PRAYER—*I willingly share my substance with those who are one with me in the bond of peace and understanding.*

The more we have in common with others the more closely we approach true unity. After Pentecost the apostles held fast to the Christ teaching and

fellowship, and in addition to these strong bonds had their food together and prayed together. They cultivated unity in every way possible, and we can take a lesson from what they were thus able to accomplish. If we wish to do the greater works that Jesus prophesied we must join forces with all who are willing to share our ideals and reinforce our efforts. We too can do "wonders and signs," not by superhuman means but by the simple power of wholehearted co-operation.

Fear comes upon every soul in the presence of forces that seem to transcend those with which we are familiar and understand. The power of the apostles to do wonders and signs was augmented by their working together in the name of Jesus Christ. When we know how to put forth our full powers toward the accomplishment of a desired end, we do not fear results; we know what will happen and go confidently forward to establish the right conditions.

To be filled with the Holy Spirit instills confidence. The one so filled speaks his convictions boldly and surely, for he knows whereof he speaks. In fact an increase in confidence and courage is the first noticeable result of infilling with the Holy Spirit.

Gladness and singleness of heart give a dynamic quality to our faith. Where faith is firm there is no room for doubt or discouragement. We know gladness and the power to fix our whole thought and attention on what we wish to accomplish. Singleness of heart is the state of mind that makes concentration possible. When we take our food in this glad, confident frame of mind we insure its proper assimi-

lation and digestion. By praising God we develop a consciousness of divine favor that reacts upon us, attracts others to us. "The Lord added to them day by day those that were saved."

Concerted prayer accomplishes more than its immediate object. When the apostles prayed they not only "were all filled with the Holy Spirit" so that they "spake the word of God with boldness," but the very place where they were gathered together was shaken. Their zeal in prayer generated power in excess of the use to which they desired to put it. Power developed and then not used may become a detriment to the developer. We should always put forth our full powers in our effort to accomplish worthy ends. We can do much more than we have ever yet done through the power of the Christ consciousness, and our zeal for putting spiritual power to right uses should equal our realization of that power.

Willingness to share with others what we possess is an open-sesame to spiritual accomplishment. When we are "of one heart and soul" with others we wish them to share with us all that we have. To have all things in common requires first faith and understanding in common, then common ideals. The spiritual here comes before the material, if the material is to endure and prove a workable arrangement. Those among the new believers who had houses or lands sold them after they were converted and donated the proceeds to the common cause, so that none need go hungry or unclothed. Everyone's needs were filled, and none could be called poor. One of the greater works that Jesus prophesied was

the doing away with poverty, and it is realized wherever such conditions prevail.

QUESTIONS

1. How can we do "wonders and signs" in the pursuance of our faith?
2. Should the possession of spiritual power arouse fear or dispel it?
3. What is the first result of infilling with the Holy Spirit?
4. What makes our faith dynamic?
5. Should we always put forth our full powers or should we hold them in reserve?
6. What is essential if our willingness to share what we have with others is to benefit them and us?

Lesson 4, January 22, 1950

UNITY SUBJECT—*Zeal without Wisdom.*

INTERNATIONAL SUBJECT—*The First Christian Martyr.*—Acts 6:8-15; 7:54-60.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.
9. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.
10. And they were not able to withstand the wisdom and the Spirit by which he spake.
11. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.
12. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,
13. And set up false witnesses, who said, This man

ceaseth not to speak words against this holy place, and the law:

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

15. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*I give myself to divine wisdom, and seek to express it before I develop zeal.*

Zeal is a faculty that sometimes becomes active in a person's mind before he has had time to develop either wisdom or understanding. Whereas zeal should be one of the last faculties to receive our conscious development, it often comes immediately after our active faith has been aroused. When it is combined with intellectual reasoning and the desire

o convert others to our way of thinking, zeal may ause argument and contention, which in their turn ead to hatred and dissension if not to worse.

Some people are prone to argue. When they first earn of Truth they are insistent in their attempts to nduce others to see things as they see them. After hey have learned something of the law of love, visdom, and true justice the desire to argue leaves hem, and they are content to let others learn by xample, which is the best possible argument. Wordy rgument tends to antagonize, stirring up opposition nd persecution instead of faith. To do the good hat we desire we must combine wisdom with zeal, nd love with both, for love is the disarming faculty hat makes people receptive to what we have to say.

The name Stephen means "crowned." The name s of Greek origin and symbolizes the head, which is he principal seat of intelligence in the body. The ead is the seat of reason, and the man of highly eveloped intellect who receives the baptism of the Holy Spirit becomes first aware of its quickening ower in that part of his nature which has been most ctive—his intellectual powers. Such a person sees o clearly the logic of reasonableness of spiritual ruth that unless he has already learned by experi- nce the way of true love and wisdom, he will be empted to use argument to convince or convert all ho question him or anyone who will even listen o him.

Our arguments may be so clear and incontro- ertible in the cause of Truth that our hearers cannot eny them. We shall not therefore convert them to ur way of thinking. Rather our insistence may

arouse opposition in those who hear us, and may also arouse in our own mind doubts of our position, as though we were going too far in spiritualizing our thought and its environment. We make a mistake when we try to convert others by proving to them the error of their way of thinking or living. The beauty of Truth is its chief appeal, not the emphasis on the error of previous beliefs. Stephen pointed out that the Jews had always rejected their great men and their spiritual leaders. His reasoning that the same thing had taken place again in their rejection of Jesus Christ only infuriated them, and he paid for his temerity with his life.

When argument was no longer possible Stephen tried the way of love and forgiveness, but it was then too late. When passions are inflamed the mob gives no heed to either love or forgiveness. Stephen's prayer "Lord, lay not this sin to their charge" is at once an avowal of his mistaken zeal and an expression of full forgiveness of his opposers.

By turning our thoughts to God in the beginning we can make peace before we arouse strife and discord. "Agree with thine adversary quickly" is a commandment that can be kept by everyone who learns to think and speak in terms of the Christ mind.

QUESTIONS

1. Should zeal be among the first faculties developed, or should it come after wisdom and understanding?
2. What argument is the most convincing and the most irrefutable?
3. What faculty can we use to insure receptivity in those to whom we speak?
4. How does the person of highly developed in-

tellect first show the influence of the Holy Spirit?

5. Can we convert others by proving that they are in error?
6. How can we agree with our adversary quickly without surrendering our sincerity?

Lesson 5, January 29, 1950

UNITY SUBJECT—*Our Present Need.*

INTERNATIONAL SUBJECT—*Unto All Men.*—Acts 10:17-20, 24, 34-43.

17. Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate,

18. And called and asked whether Simon, who was surnamed Peter, were lodging there.

19. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. But arise, and get thee down, and go with them, nothing doubting: for I have sent them.

24. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.

34. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—

37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

38. *Even* Jesus of Nazareth, how God anointed him

with the Holy Spirit and with power: who went about do ing good, and healing all that were oppressed of the devil for God was with him.

39. And we are witnesses of all things which he di both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, and to testify that this is he who is ordained of God *to be* the Judge of the living and the dead.

43. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.*—Matt. 28:19, 20.

SILENT PRAYER—*I realize my brotherhood with all the children of the one God.*

Divine Mind is not expressed in discord. Its expression is that of peace and harmony. Since God is one, all who are the offspring of God are brothers. Since Divine Mind is universal, omnipresent, and omnipotent, all its expressions are harmonious and in accord. "Now are we children of God." We need not wait for some future state of existence to realize our divine sonship. We are now the offspring of

Divine Mind, capable of expressing divine ideas. We can think the thoughts of God, and this is all that is needed to bring the kingdom of God into the earth. As we recognize God as the one power and consider others as ourselves, we keep the two great commandments and, in so doing, become tolerant. The great needs of our time are faith in spiritual truth and tolerance toward others.

Pride of race is one of the chief obstacles to spiritual development. To divide mankind into chosen people and Gentiles or barbarians is no narrower a method of classification than that of dividing them into cultured or civilized peoples and barbarian or backward races. Since in the sight of God all persons are born equal, the undoubted diversities that exist are the effect of environment, of diverse conditions of growth, of diverse ways of thinking.

The present generation has devoted much effort to standardizing material living conditions. Housing projects, health insurance, and mechanical conveniences have all played a part in the standardization of modern life. Spiritual development has not kept pace with mechanical development. We admit that all may worship as they see fit, but members of certain minority groups are still often thought of as undesirable neighbors. Faith in the oneness of all men needs to be developed and given prestige, and the problem of "civil rights" should be ironed out and understood in its fundamental aspects.

Signs of improved understanding of the unity of all men in Christ are not lacking. Many are working to do away with class distinctions, racial discrimination, color bars, and other evidences of limited un-

derstanding. Tolerance is as timely a subject now as it was when Peter had a vision of overcoming intolerance, overcame his scruples, and visited Cornelius, the Roman centurion.

Expressing the Christ Spirit is the way to the realization of universal brotherhood. "Ye all are one *man* in Christ Jesus," and "no man ever hated his own flesh; but nourisheth and cherisheth it." When men accept the truth that "he made of one every nation of men to dwell on all the face of the earth," intolerance will no longer be possible and civilization will rest on a solid foundation of brotherhood.

First however there must be the water baptism of denial. The individual must deny belief in separateness because of either superiority or inferiority and affirm that he is one with all men, a child of the one Father. Next the nations must deny belief in aloofness and the practice of war and isolation. In the sight of God there is no chosen people, no master race, no people more divinely born than another. All men are one people.

In solving the problem of universal brotherhood divine wisdom must go hand in hand with divine love. The end must be world-wide peace. In these matters realization must keep pace with practice, and practice must be enlarged and extended before old antagonisms can be done away with and the blessings of world peace made sure for men.

QUESTIONS

1. What is needed to bring the kingdom of God into the earth?
2. What helps to learning tolerance do we find in

the commandments?

3. How does pride of race affect our spiritual development?
4. Does faith need to be in man's oneness made universal?
5. How can brotherhood be made the foundation of our civilization?

The Ripening

Elizabeth Landeweer

Time turns the acid of a fruit
To sweetness on the tongue—
And who deplores the sun-ripe loot
With which old boughs are hung?
No more do I deplore the truth
As years flow onward, and I see
The blossomed April of my youth
Unfold its due maturity.
My heart accepts within its core
The great warm tides of ripening.
Life grows in sweetness more and more;
While any hard or bitter thing
I may have wept in some dark fold,
Wins outward to the sun at last
And mellows softly into gold.
At peace with present, future, past,
My life in God is rich with praise.
The boughs are laden on the trees—
I pluck the ripe fruit of the days,
The apples of Hesperides.

Silent UNITY

Christ in me is my ever-renewing inspiration. He leads me in the way I am to go

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

RECENTLY my husband lost his job, and had to start looking for another. I have been studying Unity for the past year. I have read several books, and thoroughly studied the Unity book sent me by a friend through the Unity center. I love every part of it. It has enabled me to understand the Bible to the point where I understand and enjoy it very much. During the time my husband was out of work I kept constant faith and practiced the kind of faith I believe that God intends us to have. My husband now has a good position that he likes better than the previous one. —*V. C. P., Oklahoma.*

I WANT to thank you for your prayers in helping me get satisfactorily located both as regards work and a place to live.

I am now at the hotel here as clerk at the front desk, the kind of work I like, and have a lovely place to live within walking distance of the hotel. Everything has worked like magic for me since writing you and practicing Truth myself.—*A. B., New Mexico.*

I Will Come and Heal

IF YOU remember, I wrote over a year ago asking for prayers for my health, as I had been ill seven months with what the doctors diagnosed as a rheumatic heart. I prayed with you and was completely healed, as final X rays showed no signs of any heart condition. I have felt wonderful since then and have been working steadily.—*M. W. H., Massachusetts.*

IT IS WITH A thankful and grateful heart and soul that I write to you to tell you that my daughter is completely cured, well, and happy.

Even the doctor is amazed at her rapid recovery, as she had what he called dementia praecox, the worst form of mental illness. He says she has a golden future now, and she is going on with her voice training with a new teacher, who promises quite a future.—*A. B., Massachusetts.*

I AM WRITING to thank you and God for my eyesight this morning. I wrote to you for prayers in March. At that time I could hardly see. There were ulcers on the inside of the upper lids of my eyes. I received from you words of Truth, which I used daily, and in a few days my eyes were better. I continued the prayer, and today I have complete deliverance. Thank God and thank you.—*Mrs. E. M., Ohio.*

He Shall Have Abundance

I AM A widow and take in sewing. I thank God that I have more work than I can do since I have been using the prosperity bank.—*E. W., Oklahoma.*

THROUGH using the prosperity bank drill I have been enabled to pay my bills and carry on, and I am indeed grateful. At times I didn't know which way to turn, but something always showed up in the "nick of time."—*Mrs. J. M., California.*

WHILE I was saving in the prosperity bank and using the affirmation faithfully my husband had the opportunity of being interviewed for a position as supervisor in the firm by which he is employed. My husband has only been employed in this firm for three years and is twenty-eight years old. He had been told about two weeks before that they wouldn't even consider a person for a supervisor's position until he had been there five years and were at least thirty years old. However a few days after the interview my husband was told that he could have the position and also that they had applied for a salary increase for him.—*G. G., Pennsylvania.*

Free from Care

I AM A MEMBER of Alcoholics Anonymous, and I wish it were possible for every A. A. member to study Unity; it fits in so perfectly with our twelve steps. For me it has been the means of living our program as it is meant to be lived.

It almost seems as if you were writing directly to me, since each week's literature seems to have some answer or some message for me especially.

Through Alcoholics Anonymous and Unity I have found the peace and happiness that I had been searching for all my life, but that, like many others,

I looked for in people and material things and finally in alcohol.

Through A. A. I found the first step back, the desire to understand this "power greater than ourselves," and through you and the Bible the way has been made clear.—*Mrs. F. H., Washington.*

I ASKED you to pray with me to help me that I might overcome the cigarette habit. Words cannot tell how happy I am to let go and to know that I am a child of the living God. I am very grateful that our prayers have been so fully and wonderfully answered. I do thank you with all my heart, but I know too that only God could have healed my desire for tobacco and He has healed my longing for cigarettes. I don't want to do anything that is unlike Christ.—*C. D., Illinois.*

SOME TIME ago I wrote to you asking you to pray for my son, who was drinking heavily. Words cannot express how happy I am to tell you he has not had anything to drink for some time and has been working steadily and is beginning to be active in the A. A. movement. He is a changed man. This has also had a wonderful effect on all the family, and our home is again very harmonious. For this I am deeply grateful. —*T. G., Illinois.*

Unto Us a Child

I AM WRITING to inform you that my baby has been born. I have been intending to write to you, but I soon discovered that most of one's time is occupied doing things for the baby until mother and child both become adjusted. We are becoming adjusted

ow. My delivery was as safe and easy as expected. thank you for your prayers at that time and for the essons throughout the months of waiting.

Wonderful things are truly possible through faith n God and in oneself. I was completely relaxed; all ear was absent. Everyone thought it was wonderful hat no stitches were needed. You see I am only eventeen.

I am truly grateful for your support all this time. 'his experience has made me a stronger believer in God and Unity.—*Mrs. K. S., Ohio.*

INCE the last time I wrote God has wonderfully lessed my husband and me with a lovely baby girl. During the delivery I repeated over and over the rayer you suggested in the ninth maternity lesson, nd I am happy to report that I had a very easy time. 'he maternity lessons that I received from you were o comforting to me during the months of pregnancy. —*H. S., Illinois.*

Love One Another

AM VERY happy to report that we have found our ew home. It is not what we had in mind when I rst wrote to you; it is much better in every way. Ve had never dreamed of being able to own such nice place before. It has several acres facing the ean and has been the show place of the community or several years back. I believe it is the first time in ears that both my husband and I have felt so completely at peace with the world and with ourselves in ears.—*Mrs. A. A. P., Washington.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

We have a letter from the adoption center, stating that they can only give us a child three years and over. We wanted a small child of about a year and a half. Do you think it makes much difference in ages in spiritual training? I thought the younger the better. I just don't know what to do. Please pray for me as to what belongs to me.—*From a letter received by Silent Unity.*

If time proves that you must accept a child o three years or over, know that a three-year-old ca fill that place in your heart and your life just a wonderfully as a small baby can. Though age is to b considered in the training one gives a child, it i not a hindrance to his spiritual growth and develop ment. At three years of age a child's mind is flexibl and pliable enough to be molded into happy an well-adjusted attitudes and this flexibility extend on to the later years of childhood in most children The difference between training a baby of a few months and a child of three is not great enough t cause alarm to the wise and loving heart that wel comes the opportunity to share in the joys and com pensations of parenthood. The happiness that come from sharing the life of a little child far outweigh the things that must be met during the child' training.

Within your heart is a wonderfully wise spirit which will guide you in your task of training a hild, whatever his age may be. Whatever becomes ıecessary for you to do in the course of an adoption ›r the training of a child, you have the wisdom and he understanding needed to do it properly and hap- ›ily for all concerned.

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Because I am such a "lone wolf" in my ideas, I find that I must express them to you for the people in my surroundings have little or no sympathy with them.

My husband is a truck driver and recently I rode with him on a short run to St. Louis. We made several stops along the way at various stock loading points and I was amazed and crushed by the cruelty to the young pigs and other animals. The manner in which they were handled was the most inhuman I could ever imagine and this has haunted me ever since. Can nothing be done to protect these helpless animals? Will you not pray with me about this terrible situation?—*From a letter received by Silent Unity.*

We know that your thoughts of blessing toward ıe animal kingdom and toward the men who have ıarge over these four-footed friends will lend much elp to this situation. We assure you that there are any people who feel as you do and their prayers behalf of this matter are joined with yours. Hu- ane societies and laws for the protection of animals many communities are all helps toward bringing lief to the animals of the world. We feel that as spirit of love and compassion is developed in the arts of men, their inhuman conduct will be brought

to an end. Your prayers will help to bring this abou

While it is right for you to do what you ca through prayer and through your outer actions t help this need, still we urge you to find peace with in your mind about it. Do remember that God ha placed a spirit within even the animals of His worl that makes them equal to the happenings of the lives. Without a doubt, the things that happen t them do not bring them the suffering that they brin to your sensitive heart. You may find peace fro knowing that the world becomes increasingly bett in its treatment of animals as the years go by. I most communities they are protected by law and th many organizations that are formed for their a make us know that the world is becoming a bett and more humane place.

My seventeen-year-old daughter has been an usherette for the past three seasons at the ice show in our city. Since she intends to make skating her career, this was a decidedly fine advantage for her since she could meet the people connected with this business and at the same time earn money to pay for her skating lessons. Well, a heartbreaking thing has happened. She was not called back to her job this season. It is so pathetic to see her. She has lost faith in everything. She says that no matter what God gives to her now, He can never give her the thrill of opening night again. She is embarrassed before her friends and I am at a loss as to what I should tell her. We both prayed about this and now it just seems that her young world has come to an end!—*From a letter received by Silent Unity.*

Our heart went out to you as we read the wo

f your letter, dear friend, for we know how un-
onsolable seventeen-year-old heart-break can seem.
lowever, even in the face of her shaken faith do
eep your poise and peace of mind. Let your mature
ith give a helping hand to her less developed faith.

Remember that no disappointment is great enough
destroy the courageous, adaptable spirit within
ur daughter. While her tears and words may be
tter, this spirit assures her that even though she
as not called upon for this work, life is still won-
ously worth living, very great things are just in the
fing for her. Her talent cannot be destroyed by this
cident. In fact, this very happening might leave
r free to find an even more important and satisfy-
g job.

Do encourage your daughter to feel that the
ppiness of her life is vastly more important than
ening night. No heart reaches seventeen without
me bumps from the world. However, if she can
made to feel that the important thing is to keep
ght on being friendly and happy and peaceful
d to continue to expect good things to happen to
r, then this incident will lose much of its sting.
ggest to her that since she has held that job for
ree seasons, perhaps the time has come for her
move on to a better place. Something within each
art attracts its own to it and it is our thought that
haps your daugher's heart is equal to something
tter. Perhaps, too, this would be a good time for
r to stretch out a bit in life and to engage in new
ivities and make new friends. Ice skating is but
e happy part of life and it is well to be acquainted
h many parts.

UNITY CENTERS

The following leaders are conducting a ministry in keeping the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindar, Charlotta hotel
Fresno—Alice Stokes, 1350 Van Ness
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr&Mrs. H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 12 Maclay
San Francisco—Robert Hulbert, 25 ton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 56 fayette
Santa Ana—Myron & Estelle Key, N Broadway
Santa Barbara—Leslie McBride, 2 Arrellaga
Santa Cruz—Alice Hopkins, 151 G
Santa Monica—Sue Sikking, 1528
Santa Rosa—Helen Wade, 845 3d
Sherman Oaks—Wm Schneider, 433
South Gate—Edna Drebert, 2945 T
Stockton—Grace Swannell, 230 E F
Studio City—Herbert J. Schneider, Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Vic
Watsonville—Alice Hopkins, 31A M
Whittier—Louise Newman, 410 S leaf

COLORADO

Denver—Alice Benson, Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fa
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hote

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy New Colonial hotel; Ann Sa 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Cham Commerce Auditorium
Daytona Beach—Mary D. Huck Broadway
Delray Beach—Frances Jarrell, 3 4th ave
Fort Lauderdale—Nora Campbell, an's club
Fort Meyers—Mildred Brown, 7 Travers Arcade First st
Jacksonville—Wm & Bonnie Grens E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E
Sanford—Carolyn Parsons, Valde
St Petersburg—Louise Beaty, 801
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye T George Washington hotel

GEORGIA

ta—Kathryn Boyce, 684 W Peach-
e; Mabel Butts (col) 382 Ashley NW

HAWAII

olulu—Marie Handley, 240 Lewers rd

IDAHO

—Christopher Scott, Pinney bldg

ILLINOIS

mington—Hazel Erisman, 109½ N
in
paign—Viretta S. Sutherland, City
g
go—W I & Anna Hoschouer, 306 S
bash; Nellie McCollum, 64 W Ran-
ph; Edith Reynolds, 116 S Michi-
; Janet Beaudry, 410 S Michigan;
rgaret Halsey (col) 322 E 43d;
nrietta Gorden (col) 4307 S Mich-
n
ur—Maud Kellogg, 317 W Decatur
Louis—Florence Schaefer, Broad-
w hotel
on—Ethel Maguire, Hotel Byers
ford—Bernice Biggers, Empire bldg
gfield—Eva Conover, 709 E 7th

INDIANA

Vayne—Faith Cornwall, Court and
—Margaret Cain, YMCA
nond—Margaret Cain, Masonic
ple
napolis—Margaret Strahle, Claypool
el; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand
City—Unity, Insurance Exchange
g
loo—Irene Duncan, 324½ E Fourth

KANSAS

inson—Nona Kerfoot, 316 W 15th
a—Harriet Pfouts, Jayhawk hotel
ta—Carl & Lois Moran, 3241 Victor

KENTUCKY

gton—Clara Conway (col) 244 Ky
ville—Maebel Carrel, 1322 S 4;
h Cox (col) 1233 S 16

LOUISIANA

Orleans—Eloise Echlin, 4730 Cleve-
d; Ruth Murphy, 604 Canal

MAINE

nd—Unity, 562 Congress

MARYLAND

nore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

n—John Baughman, 30 Huntington
ridge—Edna Titus, 881 Massachu-
s
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Unity, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Jackson—Unity, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
Springfield—Unity, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 11 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 S
Livingstone—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John E Manola, 107 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, 85 Tennis Place
Great Neck—Emma Jean Sartori, 71 Cutter Mill rd
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggert, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissman, 3047 Madison; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main S W
Youngstown—Everett St. John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler C ley, Midwest bldg
Okmulgee—Ruth Jacques, McCulle bldg
Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St J hotel
Pittsburgh—Eric Butterworth, 233 O

TENNESSEE

Memphis—Merton Thorpe, 1911 Mad
Nashville—Susan Smartt, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, Blackburn
Dallas—Ruth Gillespie, 2030 Comm
El Paso—Mabel Peck, 130 E Rio Gr
Fort Worth—Ruth Gilpin, Flatiron
Houston—Lilian Brass, 3422 Louisi Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 more
Kennewick—Beulah Scott, Arrow
Seattle—Donald O'Connor, Arcade
Tacoma—Warren Meyer, 1012½ A s
Wenatchee—Maud McCulloch, Colu hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bl
Milwaukee—Mae Lundahl, 208 E consin
Racine—Lu Verna Bauer, 423 S Mai

CANADA

Hamilton—Carl Lathrop, 194 Main
Montreal—May Duncan, Victoria Westmount
Ottawa—Andrew Carlson, National
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Yonge st
Winnipeg—Edna Bowyer, 360 Youn

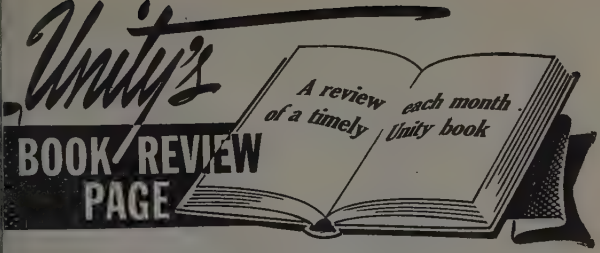
ENGLAND

Easington Village—Thomas W Mer ton, 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Ellsr Slough rd
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas W Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lump Berlin 31

Unity Literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



Working with God

By Gardner Hunting

"You have heard it said a thousand times that 'you n't get something for nothing.' You may or may not nk that you believe this to be true," says Gardner nting in his absorbing, thought-provoking book *Vorking with God,*" "but it is true . . . and everybody ep down in his inner nature knows it is true. That's y he is shy of any promise that promises too much. . But just let this idea get a foothold in your mind: it is a law that I cannot get something for nothing, n it must be true of this law, as it is of all genuine vs, that it works both ways; it must be true that *I can- t give anything without getting something for it.*"

This is working with God, Mr. Hunting further plains as he leads the reader through twenty-one ghly stimulating chapters showing how anyone, by rking in accord with God's law of giving and re- ving, can bring into his life all that he most desires. "*Working with God*" is an ideal gift book for siness people.

(This is a standard Unity book, priced at $1.)

Appearing in Other Unity Magazine This Month

"Happy New Year to You!"

"There is no such thing as a person whose life utterly devoid of happiness, nor can there ever be, sin Christ is in the midst of each and every person, t radiating center of all life, love, joy, and peace," writ Clara Palmer in her article "Happy New Year to You which appears in the January 1 issue of WEEKI UNITY.

The reader is filled with a new vision as he accep Mrs. Palmer's view that the greeting "Happy new yea is not an idle one but rather a powerful affirmatio that can bring a person real and lasting happiness.

A New Feature for Progress

This month PROGRESS announces the first in a seri of new feature pages for the Teen Topics section call "Joy Journal," written by Gus Kermes. The auth writes "Joy Journal" from his "Workshop in t Woods" and introduces himself to PROGRESS reade by saying: "How would you like to make a month visit to the 'Workshop in the Woods' and participa in its creative projects? You can do this by reading 'J Journal,' a new monthly feature of Teen Topics. 'J Journal' is compiled and written in the 'Workshop the Woods,' and it will offer you suggestions for cre tive projects." The first of these projects will be furnis ing a room for work and play.

If there are teen-agers in your home, there shou also be a subscription for PROGRESS!

A New Year's Story for Children

Bula Hahn's story for January WEE WISDOM is led "Dick's New-Year Resolution." The story ex- ains how the Chinese people feel that they must arn" the right to say "Happy new year" to their ends by paying off all their debts before the old year ds, and tells how this gives Dick Martin an idea for new-year resolution of his own. This story, which ches that even boys and girls have debts of honor, typical of the fine reading material always to be und in this Unity magazine for children 5 to 13.

The Worlds You Live In

This month in DAILY WORD Cleda Reyner of Silent ity brings us another article in her fine series on man relations. In explaining that each of us lives two worlds—an inner and an outer world—Mrs. yner writes: "It is easy to yield to the inclination to velop one of our worlds and neglect the other, but one can live entirely in either one. Balance is essen- l." How we are to achieve this balance and to inte- ate the spiritual with the physical is clearly outlined Mrs. Reyner in "Our Two Worlds."

The I. Q. a Measure of Capacity

Every person who is interested in the results of I. Q. ting for children or adults will enjoy Clarence Edwin nn's article "It Isn't Your I. Q.," appearing in GOOD SINESS magazine for January. Mr. Flynn points out t though any person's I. Q. is a reasonably depend- e measure, it is a measure of capacity rather than hievement.

Unity Books and Booklets

For Beginners

- Beginning Again — standard only
- God a Present Help — standard only
- God Is the Answer — *Dutch* $1; *English*
- Great Physician, The — standard only
- How I Used Truth — *German* $1; *English*
- Lessons in Truth — standard only
- Lessons in Truth — *German, Russian, Spanish, Dutch*
- Letters of Myrtle Fillmore — standard only
- Lovingly in the Hands of the Father — standard only
- Mental Equivalent, The — *German* $.10; *Russian*
- New Ways to Solve Old Problems — de luxe $2; standard
- Six-Day Healing Practice, A — *Spanish* $.10; *English*
- Whatsoever Ye Shall Ask — de luxe $2; standard

For Healing

- Christian Healing — standard only
- Christian Healing — *German*
- Divine Remedies
- Jesus Christ Heals — standard only
- Truth Ideas of an M. D. — standard only
- You Can Be Healed — standard only

For the Home

- Meatless Meals — cloth
- You and Your Child — standard only

For Prosperity

- As You Tithe so You Prosper
- Both Riches and Honor — *French* $1; *English*
- Prosperity — standard only
- Prosperity's Ten Commandments — standard only
- Working with God — standard only

For Inspiration

- Best-Loved Unity Poems — standard only
- Finding the Christ — *Russian, German, Swedish* $.10; *English*
- Have We Lived Before? — standard only
- Mightier than Circumstance — standard only
- Sunlit Way, The — standard only

For Devotion

- Bible, American Standard Edition
- Book of Silent Prayer
- Effectual Prayer — standard only
- Silence, The
- Unity Song Selections — cloth

For Advanced Study

- Atom-Smashing Power of Mind — standard only
- Christ Enthroned in Man — de luxe $2; standard
- Know Thyself — de luxe $2; standard
- Metaphysical Bible Dictionary
- Mysteries of Genesis — standard only
- Mysteries of John — standard only
- Selected Studies — standard only
- Talks on Truth — standard only
- Teach Us to Pray — de luxe $2; standard
- Twelve Powers of Man, The — standard only
- What Are You? — de luxe $2; standard

Greeting Booklets

- Are You Getting All You Want from Life? — .10
- Be at Peace — .10
- Breath of Immortality — .10
- Challenge of the Dawn, The — .10
- Christmas Blessing — .10
- Christmas Spirit, The — .10
- Daily Resurrections — .10
- First Things First — .10
- Gift Imperishable, The — .10
- Great Helper, The — *French, English* .10
- God Is Blessing You Now
- Good News, The
- Holy Bread
- Land Is Bright, The
- Life Is Consciousness
- Mental Equivalent, The
- Preparation for Easter
- Recipes for Living
- Song of Life, The
- To Them That Ask
- Way of Faith, The
- White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

- Jet's Adventures
- Jet and the New Country

NEWS *from* UNITY

rength When You eed It

It is little wonder that Herrt J. Hunt is a widely acimed favorite with Truth idents who are privileged hear his lectures. He is also favorite with readers of NITY magazine, who will be artened by his discussion of trength When You Need ' appearing in the February ue. For, as Mr. Hunt says, here are times in life when come to the point of disragement; we feel tired d worn out; our feet feel e lead; the opposing forces life seem too strong for us, d we find ourselves wonring whether the struggle is ally worth while and ether we shall ever go forrd again." But he goes on assure us that there is a y to lay claim to the ength we need to regain alth, harmony, and peace of nd.

If your subscription for UNITY is expiring with the January issue, be sure to renew it now so that you will not miss this encouraging article by Herbert J. Hunt.

"Atom-Smashing Power of Mind"

If you are searching for a Unity book of unusual and timely content, you will want to read Charles Fillmore's "Atom-Smashing Power of Mind."

Each of the nineteen absorbing chapters in this book was first published separately in UNITY magazine, one appearing as far back as 1898.

Perhaps the most significant chapter is the one entitled "The Atomic Age." It first appeared in the May, 1927, issue of UNITY, and in it Charles Fillmore foresaw with remarkable clarity the present-day problem of atomic energy.

"And Who Is My Neighbor?"

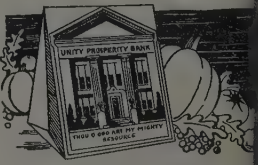
One of the most familiar Bible stories is the one about the good Samaritan who, as he was journeying in a foreign land, saw a fellow traveler lying hurt, alone, and friendless by the side of the road. The man had been beaten, robbed, and left for

dead by bandits. His own countrymen had passed him by . . . but the good Samaritan, a stranger, stopped and bound up the man's wounds, then took him to an inn where he could stay until he was well enough to journey on.

We have heard this story often, but we may receive a great blessing by recognizing today the lesson taught in this ancient parable. Now . . . today . . . there are people dependent on our help . . . neighbors overseas who have lost homes, families, and loved ones during the recent war. Already many of the physical needs of these people are being taken care of; yet they have another need perhaps greater than any physic one. This is the need for more complete spiritual u derstanding.

As a Unity student, y can help to satisfy yo neighbor's hunger for spir ual understanding by joini in the work of helping to pr vide free Unity literature those friends across the s who are not permitted to se money out of their countri or to those persons here this country who are at pre ent unable to pay for subscri tions. Through your praye and love offerings to t Unity GOOD NEIGHBO FUND you can be a mode "good Samaritan"!

The New Way to Prosperity



When one ceases stru gling so hard in a person way and turns to God for t fulfillment of his every nee a new conception of pro perity is his reward. Upon th principle of returning to G and acknowledging Him

ne's real source of supply
e Unity Prosperity Bank
lan is based.

By daily meditation and
aring in the manner sug-
ested by the Unity Prosper-
y Bank plan you open your
onsciousness to soul-satisfy-
g prosperity. If you have
ever used a Prosperity Bank,
rite today for full par-
culars.

. . . Even the Winds nd the Sea Obey Him."

Daily Word receives many
tters from readers express-
g gratitude for the way in
hich a day's lesson so often
eals with the particular prob-
ms they have at hand, but
cently there was an espe-
ally interesting instance of
is.

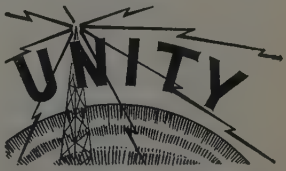
On August 26 a destructive
urricane was threatening the
lorida coast. The same day
e Bible quotation in the
aily Word lesson was "Why
e ye fearful, O ye of little
ith? Then he arose, and re-
uked the winds and the sea;
nd there was a great calm.
. . . . even the winds and the sea obey him."

Since this occurrence many letters have been received from *Daily Word* readers in Florida commenting on the helpful, appropriate lesson published during the time of their emergency.

We feel sure that this timeliness was no mere coincidence. Rather we know that this was God's answer to our prayers for guidance in connection with the preparation of each day's lesson for *Daily Word*.

Radio Program Helps Shut-In

"My dear friend Mrs. A. has asked me to thank you for all the comfort, courage, and guidance given her each day by your radio broadcast," writes a friend in California. "The things you say help her



as no other Truth instruction can, and you are a necessary part of her day. She has been confined to her home for four years because of illness, but through her discovery of

Unity and Christ through Unity she is being healed. Your talks each morning help her and show her the way."

"Unity Viewpoint" is broadcast every weekday over thirty radio stations throughout the country. It is heard by approximately one and one half million persons and supported by the love offerings of interested friends.

To Give New Meaning to the Lenten Season

Many letters have been received from Unity students expressing gratefulness for spiritual help received from the Unity Lenten Program. Here is what a friend in California wrote to us:

"I enjoyed *Teach Us to Pray* and *The Unity Lenten Program* very much. This was the first time I had kept Lent this way. Before I used to give up material things, but I had never really felt any soul satisfaction."

Lent can mean more to you too through your study of Charles and Cora Fillmore's rewarding book *Teach Us to Pray,* and through your following the outline contained in the free booklet, "The Unity Lenten Program." (For further information, see inside back cover of this magazine.)

As You Tithe so You Prosper

Do you tithe? If not, y
are missing a thrilling exp
ence in giving and receivi

Many people have alre
discovered that by giving p
of their substance to God t
are opening the door to
great outpouring of blessin

One friend writes: "
cently I asked for some bo
lets on tithing. As my husba
has not been working fo
year this seemed a very u
certain time, but I gave gla
ly, willingly, and grateful

"Since then a number
small checks have been lo
ingly given to us, and t
morning my dear sister
pressed a desire to compe
sate for some past favor
sending a check for $50. H
I not been making this de
onstration of tithing I mig
not have wanted to accept
loving gift; but I could r
help but recognize God's lo
working for us.

"The tithing of just the
few weeks has given me
enlarged faith."

**Live one day at a tim
With every fine, beautifu
trustful thought you are r
building yor life constru
tively from its foundatio
—*Dana Gatlin; "God Is t
Answer."***

To You . . .

★ Whose hope would look up again

★ Whose courage would be strengthened

★ Whose eyes would adopt a new viewpoint

lere is encouragement for . . .

"Beginning Again"

All humanity is divided into two classes, those who des-
air, and those who have courage to advance. Those who
elieve that things of the world can defeat them and those
ho know that they have within them something that is
ndefeatable. Those who allow an early disappointment to
ampen their spirits and those who use it as a stepping-
one. . . . Those who let things master them and those
ho master things."

To those who desire to make a new start in thinking
heir way to happiness and achievement, thus writes Frank
. Whitney, one of Unity's favorite authors, in his popular
ook *Beginning Again.* Here you will find assurance that
ou too can make a new beginning, that you too can write
n the fresh page of this new year a record you will be
roud to claim as your very own.

If you would take a new hold on life, read *Beginning
gain,* by Frank B. Whitney. A standard Unity book
riced at $1.

Unity LEE'S SUMMIT, MISSOURI

A Way to Greater Prosperity

When we rely solely on human will and have only a limited understanding of God's laws, our life often seems dull and uninspired; we are beseiged by seeming lack and material difficulties on all sides. But if we turn to the spiritual truths, seeking to know understand God's laws of abundance, we are filled with f enthusiasm for living and a new consciousness of prospe

Countless persons have already discovered the very real the Unity Prosperity Bank plan gives in the renewing person's faith in and reliance on God for life's richest blessi

The Bank drill consists of a daily meditation, in wl Silent Unity joins you, and a daily saving for the purpos sending UNITY subscriptions to your friends. In this while blessing others and learning to rely on God, you ar turn blessing yourself and opening the door to greater p perity. Send today for your Prosperity Bank!

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray me for a successful demonstration. I will use the drill seven weeks save $3 for the three UNITY magazine subscriptions (one year e listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

How Unity OBSERVES LENT

Dear UNITY Reader:

New Truth students find the Unity way of observing Lent a vital challenge to real spiritual growth, for our conception of the meaning of Lent includes a note of joy and victory that, we feel sure, the Master intended for all men to enjoy.

Unity students observe Lent as a preparation for Easter in the spirit that they would prepare for any joyous occasion—in the spirit of praise and thanksgiving—for surely the resurrection of our Lord is an occasion for great joy! Furthermore Unity students know that true self-denial requires more than a denial of physical comforts. It requires a denial of negative thinking. In this they recognize their need for prayer and guidance, and it is for this reason that the book TEACH US TO PRAY, by Charles and Cora Fillmore, is a part of the Unity Lenten program.

During Lent Unity students read and study this book with a view to attaining to a new height of spiritual understanding. They are aided in their study by a small booklet titled "The Unity Lenten Program," which contains Bible references and suggestions for meditation.

We should indeed be happy to have you join us in observing Lent the Unity way this year, beginning February 22. If you do not already have a copy of the book TEACH US TO PRAY, you may order it from your local Unity center or direct from us. (It is priced at $1.) The booklet "The Unity Lenten Program" will be included free.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

. Biblical Institute
.ibrary
.a Ill U

I Question the New Year

Grace Noll Crowell

I asked the New Year: "What of the days ahead
And the New Year did not know—he shook h
head:
"They will be what you make them. I shall giv
One day at a time, and it will be how you live
That will color the small white squares on th
calendar.
You are to live them, you alone can mar
Their pristine brightness, or can keep them whi
As the unbroken snow on a field at night.
Start with clean hands; start with your head he
high.
Tune your ears to humanity's needy cry.
Keep your eyes on the stars, your feet on th
ground,
Look for beauty wherever it may be found,
And seek for Truth!" Then the New Year turne
away,
Leaving me the precious gift of a day.